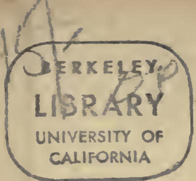
A DICTIONARY OF SOME THEOSOPHICAL TERMS

POWIS HOULT


BERKELEY
LIBRARY
UNIVERSITY OF
CALIFORNIA



A DICTIONARY OF SOME THEOSOPHICAL TERMS

A DICTIONARY
OF SOME
THEOSOPHICAL TERMS

COMPILED BY
POWIS HOULT

LONDON
THE THEOSOPHICAL PUBLISHING SOCIETY
1910

PUBLISHER'S NOTE

VERY shortly after completing the MS. of *A Dictionary of Some Theosophical Terms*, the author passed somewhat suddenly away from the sphere of physical labour. The manuscript was kindly placed in our hands by his Executrix, but it was not found practicable to issue it at an earlier date. Thanks to a fund recently handed to us for this purpose, we are now able to produce it at a price which will place it within the reach of all students of Theosophy, and we feel sure that it will be found a most useful and handy book of reference, and will help to supply a long-felt need in the literature of the Theosophical Movement.

Under the regrettable circumstances of its posthumous appearance, the proof-sheets have not had the advantage of the author's corrections, but they have been very carefully verified with the MS., and it is hoped that but few errors will be noted.

In view of the interest which is being shown in the Rosicrucian, or Western, form of theosophy, which is more particularly associated with the name of Dr Rudolf Steiner, it has been thought useful to add a brief appendix giving some of the German terms used by this writer and the English equivalents which have been finally adopted by Mr Gysi, who is responsible for the appearance of Dr Steiner's works in English. Students will thus be enabled to correlate the human "Principles" as given by Dr Steiner with the classification adopted in earlier theosophical writings.

THE THEOSOPHICAL PUBLISHING SOCIETY.

June 1910.

AUTHOR'S PREFACE

In compiling a work of this nature perhaps the most difficult, and certainly the most invidious, part of the task is the selection of the terms:—which shall be included?—which excluded?—and anyone who may do me the honour to look into this endeavour of mine, and appraise it as a whole, will doubtless find very much that exception may be taken to on this head. I shall be asked, "How is it that we find a heading for the *Advaita Philosophy*, but Judaism or Islamism is not so much as mentioned? How is it that the Gods *Varuna*, *Shiva*, and *Vishnu* are to be found in the Dictionary, whereas we search in vain for *Mars*, *Venus*, or *Neptune*?" I shall be told that there has been no governing principle in the selection of the terms treated; that the book is haphazard in construction, and lacking in system and logic.

And to this indictment I confess at once I have no direct answer. I escape, if I am to escape at all, by the method of disappearance from the plane where my logical critic lives and moves about so formidably. For, in truth, the principle by which I have been mainly guided in this matter of selection is not that of logic, but simply what I conceive to be the needs of those who are likely to consult a work of this kind. Nearly all the terms herein contained are such as are used by the writers of our modern theosophical literature. Had I made any attempt to complete the different categories to which these terms belong, my modest production must have swelled prodigiously, becoming a Dictionary of Mythology, Philosophy, Comparative Religions, Occultism, and I know not what, save that it would have been far beyond my capacity to bring forth. Consistency, then, in the selection of the words to be treated of, has been by no means so much my aim as conformity to the good old utilitarian maxim, "The greatest good of the greatest number." No one can be more conscious of the incompleteness of the work than myself; but then, completeness

is, in any case, unattainable when the subject has no bounds. Please observe, I have entitled the book, "A Dictionary of *Some* Theosophical Terms," thus humbly hoping, not to disarm my logical critic, but, at least, to take away a little bit from the forcefulness of the thrust of his weapon. I may say that, in general, names of persons, human or divine, are not included.

In referring to Sanscrit terms, it should be remembered that there are differences amongst writers in the methods of their transliteration into the Romanic character:—(*a*) The letter व, after a consonant, is pronounced as our W (the Nâgarî only having one character for the semi-vowel), and hence there are some who prefer to use the W in preference to the V; *e.g.*, *Sattwa*, *Swarya*, etc. In the Dictionary the meaning of all such words will be found under the "V" spellings.

(*b*) The nasal sound indicated in the Sanscrit by the dot above the line (the *anusvâra*) is sometimes represented in the Romanic character by M, and sometimes by N, according to the writer's predilection. I have adopted the N—*e.g.*, अहं, *Ahañ*; at the same time giving a cross-reference where the M spelling brings the word into a different place.

(*c*) The final R or S of a word, when these letters pass into the aspirate (the *visarga*), may be replaced by Ḥ in the Romanic character—*e.g.*, *Bhûḥ*, *Tapaḥ*, *Tamaḥ*, etc.

(*d*) The sibilant श, many writers prefer to represent simply by accenting the letter S (thus, *Śiva*). While giving cross-references where needful, I have defined these words under the Sh transliteration, as being that more usual with theosophical writers. Thus, *Shiva*, not *Śiva*. The same remarks apply to the letter च. Thus, *Chakra*, not *Ćakra*.

(*e*) The four different "*n*"-sounds in the Sanscrit, viz. ञ, ण, ङ and न, are transliterated *ñ*, *ṇ*, *ṅ*, and *n* respectively, as in Jñâna, Prâṇa, Shaṅkara, and Indra.

I beg gratefully to acknowledge assistance received from Dr Khedkor. The printed matter from which I have received help I can scarcely name—it would mean the catalogue of a small library.

In conclusion, I have taken every care in the preparation of the volume: it has been a work of my spare hours for several years. But that it should be free from "sins, negligences, and ignorances" is surely too much to expect when the number of words and the variety of subjects treated of are considered. All

that I ask is that when any of those things which I have done that I ought not to have done, and which I have left undone that I ought to have done, are found by students of greater learning than anything I can pretend to myself, they will not, on that account, forthwith condemn my production. With Dr Johnson I would say, "In this work, when it shall be found that much is omitted, let it not be forgotten that much likewise is performed."

P. H.

Abbreviations:—Arab., Arabian; *Gk.*, Greek; *Eg.*, Egyptian; *Heb.*, Hebrew; *Ir.*, Irish; *Lat.*, Latin; *Sans.*, Sanscrit; *Tib.*, Tibetan.

N.B.—For compound words, it has not been thought necessary to repeat the name of the language to which they belong: this will always be found at the beginning of a series.

Reference to pages of *The Secret Doctrine* (*S.D.*) is to the third edition of that work.

A DICTIONARY OF SOME THEOSOPHICAL TERMS

A

A-bhasa (*Sans.*)—An appearance; a phantasm.

A-bhâsvara (*Sans.*)—One of a class of sixty-four DEVAS.

A-bhâva (*Sans.*)—1. Bereft of qualities; noumenal. 2. Non-existence.

A-bhaya (*Sans.*, fearless)—An appellation of a Buddha.

Abhi (*Sans.*)—A prefix meaning towards, over, upon.

Abhi-jñâ (*Sans.*, remembrance)—A SIDDHI, or occult power, of which five are known to the Southern Buddhists, viz.: 1, taking any form at will; 2 and 3, hearing and seeing at any distance; 4, reading thoughts; 5, knowing a man's state and antecedents. See VIBHÛTI.

Abhi-mâna (*Sans.*, egotism)—Belonging to the *ego* or centre of self-consciousness.

Abhi-mânim (*Sans.*)—The primordial cosmic Creative Energy, personalised as "the eldest Son of Brahmâ."

Abhi-nivesha (*Sans.*)—Love of life; one of the five KLESHAS.

Abhûta-rajas / **Abhûta-rajasas** (*Sans.*)—A class of DEVAS of the Fifth MANVANTARA.

Abhy-âsa—Continually repeated; constant.

Abhyâsa-yoga—Repeated meditations.

Abraxas / **Abrasax** See TAO.

Âchâra (*Sans.*) — 1. Rules; customs; religious observances. 2. The MOKSHA that is attained by the observance of such.

Â-châryа (*Sans.*)—1. One who knows the ÂĆÂRA; a religious teacher. 2. An Initiate.

Âchârya-deva—A DEVA instructor; a GURU-DEVA.

A-chit (*Sans.*, without intelligence)—Inanimate; material. See CHIT.

Adamic Race—The First Root-race.

Adam-kadmon (*Heb.*)—The symbol for the Archetypal Man; the "Heavenly Man."

Adept—A fully initiated Being who watches over and guides the progress of humanity. (See ARHAT.) Some are of this, others have come over from an earlier MANVANTARA. See MAHÂTMA.

Â-dhâra (*Sans.*)—1. The lower; inferior. 2. That which supports; the substratum.

A-dharma (*Sans.*)—Unrighteousness; that which in the West is generally spoken of as sin, vice, or evil.

> "The opposite of dharma; all that is disorderly, against the nature of things."—ANNIE BESANT.

Adhi- / **Adhy-** (*Sans.*)—1. As a prefix, above; the superior. 2. See ÂDI.

Adhi-Âtmâ / **Adhi-Âtman** More correctly, ADHYÂTMÂ, ADHYÂTMAN (*q.v.*).

Âdhi-bhautika—1. Proceeding from external objects. 2. Derived from the primitive elements.

Adhi-bhûta—1. In the macrocosm, the spiritual life in its physical expression; the relationship between the inner and the outer. In man, the lowest of the threefold manifestations or reflections of the Self; the personality.

> Ahamkara "is the centre which corresponds to the Adhibhûta centre in the cosmos, the centre underlying the Bhûtas or concrete matter; and it is the centre where the maximum of definition, of concreteness, is attained."—"THE DREAMER."

See MATRA and PURUSHA. 2. Knowledge of the BHÛTAS or elements.[1]

Adhi-buddha—The Buddha beyond (or within) the Buddha.

Adhi-buddhi—The Existence beyond BUDDHI; the Logos.

[1] See *Bhagavad Gîtâ*, viii. 4.

Adhi-daiva
Adhi-daivata } 1. The Supreme God.[1] 2. One of the threefold manifestations of the divine nature, viz. as spiritual intelligence; to this the Devas give expression. In man, analogously, that centre from which his intelligent energies proceed. See MATRA.

> "This centre" [the Taijasa, or second centre of the Self in the astral man] "in its life of relation—of form—is the reflection of the Adhi-daiva centre of the cosmos, that which is the substratum of the cosmic energies and powers called the Devas."—"THE DREAMER."

Âdhi-daivika—Proceeding from the Gods; *i.e.* that which is of divine causation.

Adhi-kâra—An office; rank; jurisdiction.

Adhi-kâri—A rightful claimant; one ready for initiation.

Adhi-kârin
Adhi-kârika } (*Sans.*, an office-holder)—One of the hierarchy of spiritual Intelligences who carry out the behests of the Logos.

Adhi-purusha—The Spirit above the universe.

Adhi-shthâna (*Sans.*, the basis or substratum; hence) Deity.

Adhi-shthâna-sarîra—In the Sânkhya philosophy, the etheric body, *i.e.* the basis of the physical.

Adhi-yajña (*Sans.*, the sacrifice from above)—1. One of the threefold manifestations of the divine nature, viz. that centre from which all self-conscious beings proceed; the Self in its ATMIC aspect. See MATRA. 2. The Self manifesting as sacrifice, *i.e.* as Vishnu, Krishna, or other AVATÂRA. 3. A knowledge of the wisdom of sacrifice.

Adho-gati (*Sans.*, going downwards)—With the Jains, the nethermost hell.

Adhy-âsa (*Sans.*, attributing to another)—With the Buddhists: 1. Giving to one entity the attributes of another 2. The identification of the Self with the not-self.

Adhy-âtmâ
Adhy-âtman } (*Sans.*, One over the Self)—1. The Supreme; the essential nature of the Godhead. 2. The centre of man's consciousness in the mental world; the individuality as looked at from below. 3. Relative to ÂTMAN; the knowledge of ÂTMAN.

Adhyâtmâ-vidyâ—1. The knowledge of the true Self. 2. Subjective or introspective knowledge generally.

[1] See *Bhagavad Gîtâ*, viii. 4.

Âdhy-âtmika—Proceeding from ÂTMAN.

Adhy-âya—A lesson; a chapter.

Âdi (*Sans.*)—1. The first; the beginning. 2. The first field of manifestation, "the foundation of a universe, its support, and the fount of its life." (Sometimes incorrectly written ADHI.)

Âdi-tattva—The first TATTVA or element—beyond (or within) ÂKÂSHA.

Aditi (*Sans.*, free, unlimited)—See DEVAKÎ and DEVA-MÂTRI.

Âditya (*Sans.*)—1. The Sons of Aditi; a class of RUDRAS (*q.v.*) or superphysical beings. 2. One of the twelve classes of Vedic Deities (JAYAS), created by BRAHMÂ to assist Him in the work of creation. 3. The sun.

Adonâi (*Heb.*, my lord)—Jehovah (*q.v.*).

Âdvaita (*Sans.*, without a second)—The chief of the three sects of the Vedântins. The fundamental tenet, and that which differentiates this sect from the DVAITAS and VAISHNAVAS (*q.v.*), is the recognition of one — and only one — Real Existence, the Absolute, the All; and, since it is a logical absurdity to say that the All can either will or create, it follows that manifestation (PRAKṚITI) must be an illusion of our own fashioning (MAHÂ-MÂYÂ). Even Deity (Brahmâ, Ishvara, etc.), so far as It takes upon Itself form (ÂKÂRA), can be but a false conception (SAMVṚITTI), viewed from the standpoint of this Reality. Hence it is that the Âdvaita system is often called "Atheistic." The teaching was fully developed by the commentator Shankarâ. (See VEDÂNTA.)

Âdwaita—See ÂDVAITA.

Æon (*Gr.*)—In Gnosticism, an emanation from Deity, and the medium of Its expression. 2. A KALPA or age.

> The Æons are "identical with the Dhyân Chohans of the Esoteric Doctrine."—*S.D.*, iii. 160.

Âgama (*Sans.*, knowledge)—1. That knowledge which rests on authority or tradition. 2. A Scripture.

Âgâmî-karma—Future KARMA; that KARMA which will be generated by our actions in our present life.

Agney-astra / **Agny-astra** (*Sans.*)—The weapon of fire; one of the ASTRAS (*q.v.*).

Agni (*Sans.*)—1. Fire, and its personified principle. In the Hindû pantheon, it is one of the three great fire deities—AGNI, VAYU, and SURYA—manifesting respectively on the

earth as fire, in the air as lightning, and in the sky as the sun. 2. The manifestation of the Third Logos on the mental plane; TAIJAS. 3. The form, or objective, side of the mental world.

Agnishvâttas (*Sans.*, AGNI-SATTVAS) — The KUMÂRAS; also known as the "Lords of the Flame," the "Sons of Fire," the "Fire Dhyânis," the "Pitris of the Devas," the "Triangles," the "Heart of the Body."

Annie Besant includes the AGNISHVÂTTAS among the sixth of the great Hierarchies of Spiritual Beings who guide the solar system.[1] They are those who were in the forefront of the evolution of the Second Planetary Chain (Brahmâ's "Body of Light"), and now, like the other "Creative Hierarchies," help on the evolution of the human races, giving to them the "middle principles," that is, those principles of mind by means of which the physical is brought into touch with the spiritual. The AGNISHVÂTTAS thus belong to the great class of celestial Beings referred to as MÂNASAPUTRAS, Sons of Mind.

Agnoia (*Gk.*)—With the Platonists, the irrational soul; all that is below the conscious will.

Agny-âna (*Sans.*)—Agnosticism; ignorance.

Agny-astra (*Sans.*)—See AGNEYASTRA.

Ahaṅ (*Sans.*)—The *ego.*

Ahaṅ-kâra (*Sans.*)—1. Egotism; individualisation. 2. "The I-making principle necessary in order that self-consciousness may be evolved, but transcended when its work is over."[2] (See quotation under ADHIBHÛTA.)

> "The mind furnishes [consciousness] with the protecting wall of Ahamkâra."—*Theosophical Review.*

The Ahankâra acts both in the mental and the astral worlds.

> "The Vedântic, as well as, possibly, the inmost Buddhist teaching, was that this human or microcosmic AHAMKÂRA was nothing, in reality, but the Universal Self or Logos; in other words, the Ahamkâra is simply the *reflection* of the One Self."—*Theosophical Review.*

3. He who, not unifying himself with the Divine, remains self-centred within the causal body.

A-haṅ-sa—See HAMSA.

A-hinsâ (*Sans.*)—Non-injuring; one of the cardinal virtues of the Hindûs.

---

[1] See *The Pedigree of Man*, pp. 13–14. [2] Annie Besant.

Ahriman—In Zoroastrianism, the origin and the personification of evil; the Lord of the Evil Spirits. (In the *Zend*, ANGRA MAINYU.)

> "Ahriman is the manifested *shadow* of Ahura Mazda, (Asura Mazda): himself issued from Zernâna Âkerna, the boundless circle of Time, or the Unknown Cause." —*S.D.*, ii. 512.

Ahum (*Zend*)—In the AVESTA, life; life as in the physical and astral bodies.

Ahura-Mazda / **Aûra-mazda**[1] (*Zend*, Creator, Spirit). In Zoroastrianism, Ormazd, the First Logos, the Creator, the Supreme Life.

Ain-aior (*Chaldean*, the self-existent)—Cosmic substance.

Aindriyaka Creation—See INDRIYA CREATION.

Ain-Soph (*Heb.*)—In the KABALAH, the Ancient of all the Ancients; the First Cause; the Eternal.

A-ja (*Sans.*, unborn)—Existing from eternity: an epithet applied to several Hindû deities, *e.g.* to Brahmâ, Shiva, or Vishnu.

Âjâna-deva-loka—The LOKA of the ARÛPA DEVAS.

A-jita (*Sans.*, unconquered)—1. An epithet applied to certain Hindû deities, to Brahmâ, Vishnu, Shiva, etc. 2. One of the twelve KUMÂRAS incarnating in each MANVANTARA.

A-jîva (*Sans.*)—Among the Jains, without life or soul.

A-jña (*Sans.*)—With the Yogîs, the sixth lotus or ganglionic centre.

A-jñâna (*Sans.*)—In the VEDÂNTA, ignorance; especially spiritual ignorance.

Â-kâra (*Sans.*)—Form; appearance; substantial form (*cf.* NIRÂKÂRA).

Â-karma (*Sans.*, without work)—Non-action.

Â-kâsha (*Sans.*, light, ether)—1. ÂKÂSA is described by Mme. Blavatsky as "primordial substance." More technically it is that TATTVA which is the manifestation of the Third Logos on the ÂTMIC PLANE. From this all the lower (or more outward) manifestations—VAYU, TAIJAS, APAS, and PRITHIVÎ—proceed.

> "The âkâsa is not that ether of science—not even the ether of the occultist, who defines the latter as one of the principles of âkâsa only: it is as certainly the

[1] According to the cuneiform inscriptions.

cause of sound, only a psychical and spiritual, not a material, cause."—*S.D.*, i.

2. The elements, Air, Fire, Water, and Earth, these all being but lower manifestations of the "primordial substance."

Âkâsha-vânî (*Sans.*, a voice from heaven)—A divine manifestation in which the revelation is by sound.

Â-kasmika (*Sans.*)—Causeless; fortuitous.

A-khaṇḍa (*Sans.*)—Entire; having no parts.

Akhu—With the Egyptians, intelligence.

Akshara (*Sans.*, the imperishable)—Brahman.

Â-kuñchana (*Sans.*)—Compression; contraction.

A-kû-pâra—The king of the tortoises supporting the earth.

Al (*Heb.*)—See El.

Â-lam-bana (*Sans.*, depending on)—1. With the Yogîs, keeping the image of God in the mind, with the endeavour to realise Him. 2. With the Buddhists, the five attributes of things which answer to the five senses.

A-laya (*Sans.*)—That manifestation of Brahmâ known as "The Soul of the World"; Âtmâ-buddhi, "the Divine Essence which pervades, permeates, animates, and informs all things."[1]

> "In the Yogâchârya system of the contemplative Mâhâyâna School, Alaya is both the Universal Soul, Anima Mundi, and the Self of a progressed Adept."—*S.D.*, i. 80.

Alhim (*Arab.*)—Elohim (*q.v.*).

Alkahest (*Arab.*)—With the alchemists, the universal solvent; esoterically, the Higher Mind.

Â-lochana (*Sans.*, perceiving)—In the Sânkhya philosophy, the vague sense of the vibrations of the physical world acting on the consciousness.

A-logos (*Gk.*)—The irrational principle, in contradistinction to the Logos or reason.

A-mânasa / **A-mânaska** (*Sans.*, not having perception)—The mindless; the chhâyâs (*q.v.*).

Amaresvara (*Sans.*, Lord of the Immortals)—A title of Vishnu, Shiva, and Indra.

Amba (*Sans.*)—1. A father. 2. Sound.

[1] H.P.B.

Ambâ (*Sans.*)—A mother; the Mother of the visible universe.

Ambarîsha (*Sans.*)—One of the five hells of the Hindûs.

Amenti (*Eg.*)—The KÂMA-LOKA of the Egyptians. It had fourteen divisions, each representing some special condition of the departed soul.

Amesha-spenda / **Amesha-spenta** (*Zend*)—In Zoroastrianism, one of the Seven Spirits or Planetary Logoi.

> Ahura-Mazda and the six Ameshaspentas formed the seven potent and "immortal benefactors with the watchful eyes."—HAUG'S *Parsis*.

Amitâ-bha (*Sans.*, boundless splendour) — In Northern Buddhism: 1. The Unmanifested; Parabrahm. 2. The First Logos. 3. The Buddha.

A-mrita / **A-mritaka** (*Sans.*, not dead, immortal)—The water of life: whoso drank it became immortal;[1] the juice of the SOMA (*q.v.*). Similarly, the "amrita-remains" are foods that confer immortality, and symbolise the One Life which passes through every form.

Amsha—See AÑSHA.

Amûlam-mulam (*Sans.*, the rootless root)—MÛLAPRAKṚITI, the root of the objective.

An-âdi (*Sans.*)—Without beginning; uncreated.

Anâdi-nidhana / **An-âdyanta** Without beginning and without end; eternal.

An-âgâmin (*Pâli*, not liable to return)—1. In Buddhism, the third initiation, having passed through which there is no further need for the incarnation of the soul. 2. One of the four paths to NIRVÂNA.

An-agrâniyas (*Sans.*)—In the Vedântic system, Parabrahm.

An-âhata / **An-âhatan** (*Sans.*)—The fourth ganglionic centre, lotus, or CHAKRA, opposite the throat.

Anâhata-nâda (*Sans.*, sound produced otherwise than by concussions)—The sound OM (*q.v.*).

Anâhata-shabda—MADHYAMÂ (*q.v.*), or the third of the four states of VÂCH or sound.

Ânanda (*Sans.*, joy)—Buddhi, the bliss aspect of the One Existence.

> "Ânanda is the wisdom that realises the unity of all things, and that accomplishes union, thus finding the

[1] See *Bhagavad Gîtâ*, x. 27, xiv. 20; *Voice of the Silence*, ii. 46; *S.D.*, i. 97, ii. 398.

joy that lies at the very heart of life."—*Evolution of Life and Form.*

Ânanda-kâya—The bliss-sheath. See ÂNANDA-MÂYÂ-KOSHA.

Ânanda-mâyâ (*Sans.*, made of bliss)—1. In the Vedântic system, the first stage of MÂYÂ proceeding outward from the Absolute. 2. The ÂNANDA-MÂYÂ-KOSHA (*q.v.*).

Ânanda-mâyâ-kosha—The Buddhic sheath.[1]

"The bliss-sheath of the Vedântins. It is also the body of the sun."—*The Ancient Wisdom.*

An-anta (*Sans.*, the infinite)—1. The title of several Hindû deities. 2. SHESHA (*q.v.*). 3. The highest LOKA.

Anastasis (*Gk.*, a rising up)—An awakening (of the soul); a rising from the dead; hence, the existence of the soul after death.

An-âtmâ (*Sans.*)—The not-self, in contradistinction to ÂTMÂ, the Self.

Anâtmâ-jña—Without spiritual knowledge or true wisdom.

Anâtmâ-ka—With the Buddhists, unreal.

An-âtman—See ANÂTMÂ.

Ancient of Days—Ain-Soph, the Eternal.

"And is not Old Time of the Greeks, with its scythe and sand-glass, identical with the Ancient of Days of the Kabalists; the latter . . . being one with the Hindû . . . Brahmâ?"—*S.D.*, i. 496.

Ândolana (*Sans.*, swinging)—1. Rhythmic vibration. 2. Oscillation; balancing in the mind.

Ângirasas (*Sans.*, descendants of Angiras or Agni)—1. Personifications of light, or of fire. 2. "One of the names of the Dhyânîs, or Deva-Instructors (Guru-Devas), of the late Third, the Fourth, and even of the Fifth Race Initiates."[2] 3. In the PURÂNAS, warrior-priests.

"Kshatryas by birth became Brâhmans by profession; and such persons are usually considered as Ângirasas, descendants or followers of Angiras, who may have founded a school of warrior-priests."—WILSON.

---

[1] But it must be noted that there is a considerable difference of opinion among scholars with regard to this term. Some consider that it comprises both the BUDDHIC and the NIRVÂNIC fields. Others are inclined to think that the higher MANASIC world is its equivalent.

[2] *S.D.*, ii. 640.

Angra-mainyu
Angrô-mainyush } Ahriman (*q.v.*).

Anila (*Sans.*, the wind) — 1. The air, the second element. 2. Vâyu (*q.v.*). 3. A DEVA of the wind: of these there are said to be seven times seven.

Anima (*Lat.*)—The soul, *i.e.* ÂTMÂ-BUDDHI-MANAS.

Anima Mundi—The soul of the world.

Animan (*Sans.*, minuteness)—1. The occult power of becoming as small as an atom. See VIBHÛTI. 2. The power of reducing consciousness to the point.

A-niruddha (*Sans.*, the uncontrolled)—The Divine Centre, or Self, manifesting through MANAS.

Aniruddha-patha (*Sans.*, an unobstructed path)—The air.

Aṇîyâmsam-aṇiyasâm (*Sans.*, the smallest of the small)—In the Vedântic philosophy, a name of Parabrahm.

Anjala (*Sans.*)—The PRAJÂPATIS (*q.v.*).

Ankh—A form of ansated cross, thus: ♀

Anna-kâya (*Sans.*)—The physical body.

Anna-mâyâ (*Sans.*, made from food)—With the Vedântins, the veil of the flesh.

Anna-mâyâ-kosha—With the Vedântins, the STHÛLA-SHARÎRA or physical body.

Anoia (*Gk.*, want of understanding)—With the Platonists, the KÂMA-MANAS, as lacking the higher understanding.

An-ṛita (*Sans.*)—Not true; false; unrighteous.

Añsa-avatâra—See AÑSHA-AVATARA.

Ansated Cross—The astronomical sign of Venus, thus, ♀; one of the attributes of Isis.

Añsha (*Sans.*, a particle)—The MONAD (*q.v.*).

Añsha-avatâra—A partial AVATÂRA.

> "The Añsa, or part Avatâra, is due to the utilisation of a less perfected monad with its centres."—"THE DREAMER."

Antaḥ-karaṇa
Antas-karaṇa } (*Sans.*, the internal cause)—The centre through which the lower mind may reach up to the higher; MANAS as the controlling power of the senses and the reflection of ÂTMÂ; SATTVA.

> "The name of that imaginary bridge between the divine and the human egos."—H.P.B.

Antah-prajna (*Sans.*, wise within)—Self-knowledge.

Antar-âkâsha—The ÂKÂSHA within (a man).

Antar-âtman—The ÂTMAN within; the spirit of man.

Antar-yâma—In PRÂNAYÂMA, holding the breath.

Antar-yâmî / **Antar-yâmin** (*Sans.*)—1. The ruling of the internal feelings. 2. The Self; the inward Ruler. 3. Brahmâ as the Ruler of men. 4. The Supreme Spirit.

Antar-yoga—Deep thought; abstraction.

Antas-karana—See ANTAH-KARANA.

Aṇu (*Sans.*)—1. As a prefix, after, near to, of like kind. 2. An atom. 3. The primordial atom; Brahmâ.

> "Anu is one of the names of Brahmâ, as distinct from Brahman, and it means 'Atom,' anîyâmsam anîyasâm, the most atomic of the atomic."—*S.D.*, i. 592–3.

4. Man. 5. In the Chaldean Trinity, Sin, the moon.

Aṇu-graha—In the VISHNU PURÂNA, the Eighth (or Fifth) Creation, that of which we become conscious on the mental plane.

Aṇu-loma (Pali, in regular order or succession)—In Buddhism, the fourth and last stage of the Probationary Path (*q.v.*).

Aṇu-mâna (*Sans.*)—Inference. According to the Sânkhya and Nyâya systems, one of our means of obtaining knowledge.

Aṇu-miti—Inference.

Aṇûnaki—In the Chaldean theogony: 1. "Angels of Earth." 2. Terrestrial elementals.

Aṇupâdaka (*Sans.*)—1. Parentless; existing eternally, having never been born. 2. The second field of Logoic manifestation.

Aṇupâdaka Plane—The second plane of our system coming downwards (or outwards); the plane of the MONAD; the PARANIRVÂNIC PLANE.[1]

Anyâmsam-aniyasâm—See ANÎYÂMSAM.

Apâna (*Sans.*)—1. The breath of life; "inspirational breath."[2] 2. The life-principle, centering near the navel, which throws off from the system all that it no longer needs for its own manifestation. See SAMÂNA and UDANA. 3. The nerve current of the upper parts of the body; specifically, of the lungs.

[1] See *A Study in Consciousness*, p. 4.
[2] See *The Gîtâ*, xv. 14, and *S.D.*, ii. 598–600.

Aparâ (*Sans.*, having nothing above)—1. Inferior; lower; in contradistinction to PARA. 2. In the Sânkhya system, an indifference to the lower, or sense, objects.

Aparâ-prakṛiti—Lower, or manifested, PRAKṚITI.

> Aparâ-prakṛiti is a name "used to cover not only the force which leads the jîva outwards, but also the manifestations of the not-self which it especially brings out." —BHAGAVÂN DÂS.

Aparâ-vidyâ (*Sans.*, inferior knowledge)—Ceremonial or ritualistic religion in contradistinction to PARÂVIDYÂ (*q.v.*).

A-pari-graha (*Sans.*, the non-receiving of gifts)—Renouncing.

A-pariṇâmin (*Sans.*, unchanging)—The Unchangeable.

A-paroksha (*Sans.*, perceptible)—Perceptible by direct insight. See PAROKSHA.

Apas (*Sans.*, 1, action; 2, water)—1. The KÂMIC or ASTRAL PLANE. 2. That TATTVA which forms the manifestation of the Third Logos on the ASTRAL PLANE.

Apa-varga (*Sans.*, the consummation)—Freedom from reincarnation; beatitude.

Aporrheta (*Gk.*, secret discourses)—The discourses of the MYSTERIES.

Apsaras (*Sans.*, moving in the waters)—1. Nymphs ministering to the pleasure of the Gandharvas. 2. Certain "inferior forces of nature."[1]

Apta (*Sans.*)—One who has attained to a knowledge of the Self.

Apta-vakhyam—The words of an APTA.

Arahat—See ARHAT.

Ârambha-vâda (*Sans.*)—The doctrine of a beginning.

> "A creation of the world by an agency external to the questioner."—BHAGAVÂN DÂS.

Araṇyaka (*Sans.*, relating to the forest)—A hermit of the woods.

Archetype (*Gk.*)—The ideal, abstract, or essential type. The term is generally used for manifestations in the ARÛPA spheres of the mental world: the subjective of which form-manifestations are the objective.

Archetypal Globe—The first globe of a planetary chain (*q.v.*), generally referred to as "Globe A."

[1] *Theosophical Glossary.*

Archetypal Man—The earliest semblance or type of man; PURUSHA; Adam Kadmon.

Ardha-nârîsha (*Sans.*, half male, half female)—An undifferentiated or unpolarised state of the Cosmic Energy; personalised, it is the androgynous form of Shiva.

Arhan—See ARHAT.

Arhat (*Pâli*, the worthy)—1. With the Buddhists, this word is used in a general sense for "the spiritual Intelligence that has conquered, subdued, and trained matter until his body is but the materialised expression of himself";[1] but technically it signifies the fourth and final initiation: one who passes through this becomes an ADEPT (*q.v.*). 2. One of the four paths to NIRVÂNA. The Sanscrit equivalent is PARAMAHAMSA.

Arka (*Sans.*, a ray, flash)—1. The sun. 2. Fire.

Armaiti—In Zoroastrianism: 1. Mind. 2. The Third Logos.

> "Armaiti was at first Wisdom and the Goddess of Wisdom. Later, as the Creator, she became identified with the earth, and was worshipped as the Goddess of Earth."—*The Ancient Wisdom.*

Artes (*Eg.*)—The earth.

Artha (*Sans.*)—1. Purpose; reason for. 2. Substance; wealth; one of the four objects (CHATUR-BHADRA) of life, PURUSHARTHA (*q.v.*). 3. The nerve vibration conveying an impression to consciousness, thus transforming it into JÑÂNA, knowledge.

Artificial Elemental—See ELEMENTAL.

Arugan—With the Jains, the Supreme Being.

A-rûpa (*Sans.*, formless)—This term is most often used as a qualification of the MÂNASIC PLANE, the three higher, or innermost, conditions of this being described as the "Arûpa Levels." See RÛPÂ.

A-rûpa Creative Orders—The name given to the three spiritual hierarchies that awaken the ÂTMÂ-BUDDHI-MANAS in the human MONAD as it descends to its evolution in the fivefold universe.[2]

Arûpa-devas—Devas of the ARÛPA worlds.

Arûpa-dhâtu—The ARÛPA regions of the mental world.

Arûpa-pitris—Those without form; the AGNISHVÂTTA PITRIS (*q.v.*).

---

[1] Annie Besant. [2] See *The Pedigree of Man*, p. 11.

Arvâk-srota (*Sans.*)—Brahmâ's Seventh Creation, *i.e.* that of man.

Aryahat (*Sans.*)—1. An ARHAT (*q.v.*). 2. The fourth stage of the Path (*q.v.*).

Âryan Race—See Fifth Race.

Arya-satyâni (*Sans.*, one attached to the real)—The four truths, DUKHA, SAMUDAYA, NIRÔDHA, and MÂRGA.

Âryâvarta (*Sans.*, the land of the Âryans)—The ancient name of Northern India.

A-sâdharaṇa (*Sans.*, not common)—Special.

A-samprajnata (*Sans.*)—The highest (or deepest) state of SAMÂDHI (*q.v.*), in which the YOGÎ attains complete unconsciousness in his meditation on the absolute.[1]

Asamshakti—Dispassionateness; indifference.

Âsana—The third stage in the practice of YOGA: a prescribed posture supposed to be conducive to meditation.

Âsara (*Sans.*, fire)—A RAKSHASA or other demon.

A-sat (*Sans.*, non-existing)—1. The unmanifested or undifferentiated; MÛLAPRAKṚITI (*q.v.*).

> "Asat is not merely the negative of Sat; nor is it the 'not yet existing'; for Sat is, in itself, neither 'existent' nor 'being.'"—*S.D.*, ii. 470.

2. With the Vedântins, the unreal; the false appearance.

Ascending Arc—A phrase for the involution of the Cosmos; the NIVṚITTI, or returning.

> "The plane on which the activity of spirit predominates is called, in occult treatises, the 'ascending arc,' and the corresponding plane of the activity of matter is styled the 'descending arc.'"—*The Theosophist.*

Aseka
Asekha } In Buddhism, one who has nothing more to learn: one of the hierarchy above the ARHAT.

> "When a man has reached this level he assumes the fullest control of his own destinies, and makes choice of his future line of evolution."—*The Vâhan.*

Ash
Asha } (*Heb.*)—Fire.

[1] See *The Gîtâ*, xii. 3-5.

Âshrama (*Sans.*)—One of the four periods into which the religious life of the Brâhman is divided. The ASHRAMAS are the BRAHMÂCHÂRÎ, the GRIHASTHA, the VANAPRASTHA, and the BHIKSHU or SANNYÂSIN.

Ashrum—The abode of companies of holy men.

Ashṭa-siddhis (*Sans.*)—The eight powers of the HÂTHA-YOGÎS.

Ashvatta (*Sans.*, the banyan tree)—1. The "Tree of Life"; in the *Gîtâ*,[1] the symbol of the sense life. (The Zend equivalent is GOGARD.) 2. The Caduceus of Mercury.

Ashvin / **Ashvinî** (*Sans.*, a horse-tamer)—The divine charioteers who appear as the harbingers of the dawn. Mystically, they represent the means by which the Divine Wisdom is brought into touch with the man.

Ash Yggdrasil—See YGGDRASIL.

Asmi-tâ (*Sans.*, egoism)—1. The substance used to form a centre for a yogî's self-manifestation: hence, (2), the separated or personal self; AHAMKÂRA; MÔHA (*q.v.*); one of the five KLESHAS.

Â-śrama—See ÂSHRAMA.

A-steya / **A-steyam** (*Sans.*, absence of theft)—Non-covetousness.

Astra (*Sans.*, a missile or weapon)—In Hindû mythology, the name of certain mysterious means used for the vanquishing of enemies. The ASTRA may be taken to be thought-forms, or weapons of divers kinds conceived and worked by magical formulæ. Thus AGNYASTRA are means of warring by fire; MAHÂMÂYÂ ASTRA are the ASTRA of great illusion; MOHAN ASTRA is the ASTRA of fascination, etc.

Astral—The name that, from the starry or translucent nature of its substance, has, from time immemorial, been given to the kingdom next above (or within) the physical. It thus may be defined as all those vibrations that lie between the intensest physical activity, that is, the atomic-etheric state, and the slowest mental activity, that is, the seventh division of the world of mind. The astral is the region of the play of all feeling and desire of the human soul, whether incarnate or excarnate, and the region where, or the state in which, it becomes conscious on the passing away of the physical body. See KÂMA-RÛPA.

Astral Body—A body or form of astral substance; the KÂMA-RÛPA (*q.v.*).

[1] xv. 1–3.

Astral Centre—A centre of the astral body, answering to the ganglia of the physical. The point where sensation enters into the consciousness of the man. See CHAKRA.

Astral Current—A movement of astral substance in a special direction, like unto the wind, or a river, of the physical world.

Astral Double—The reduplication of the physical plane, or any part thereof, in astral substance. The term was applied by H.P.B., and others, to the Etheric Body or Double, but this only leading to nomenclatural confusion, it has been agreed to limit its meaning as defined above.

> "The second division of the astral world may be said to be the astral double of the physical."—*The Ancient Wisdom.*

Astral Light—1. A mystic phrase of the Kabalists for that which is the basis of the so-called good and evil in man; the lowest expression of the ANIMA MUNDI.

> "The astral light . . . is the Universal Soul, the matrix of the Universe, the Mysterium Magnum from which all that exists is born by separation or differentiation."—*S.D.*, ii. 538.

2. The ETHERIC WORLD.

Astral Plane
Astral World } See ASTRAL.

Astra-vidyâ—The science of war; knowledge of the creation and use of ASTRAS (*q.v.*).

Astronomos (*Gk.*)—In the Mysteries, an Initiate who has passed the Seventh Degree.

Asu (*Sans.*, breath)—The Breath of Brahmâ; spiritual life; âtman.

Asu-dhârana—Life; existence.

Asura (*Sans.*, spiritual, divine)—In the oldest parts of the *Rig-Veda*, the ASURAS are spiritual beings whose activity lies, not only on the demoniac or discordant side of evolution, but also on the cosmic or harmonious—not only on the line of Shiva, the Destroyer, but also on the line of Vishnu, the Preserver; but afterwards they came to be considered solely as the enemies of the SURAS or gods: Demons or Satanic Powers.[1]

In modern theosophical literature, the ASURAS are those Spiritual Beings belonging to the fifth Creative Hierarchy,

[1] See quotation under RÂKSHASAS.

some of whom come from a past universe, springing forth full-grown from the Planetary Logos, and some were the fruitage of the first Chain. They are the "Rebels" of many cosmic myths.[1]

Asura-mâyâ (*Sans.*)—Black magic (*q.v.*).

Asura-Mazda—See AHRIMAN.

Asurya (Sans.)—1. Spiritual; divine. 2. Demoniacal; ASURIC.

Asvattha—See ASHVATTA.

A-tala (*Sans.*, no place; bottomless)—1. The seventh and lowest of the hells of the Vedântin; the place (or state) of spiritual death; annihilation. 2. The place where dwell the ASURAS, demons, monsters; hell. 3. Atlantis.

> "Atala was the name contemptuously applied by the earliest pioneers of the Fifth Race to the Land of Sin —Atlantis."—*S.D.*, ii. 336.

Âtas—With the Parsîs, the God of Fire.

Athtor—In Egyptian cosmogony, "Mother Night."

Atîta (*Sans.*)—1. Past. 2. Exceeding; transcending.

Atlantis—The country of the Fourth Root-race. In the zenith of its prosperity, that is to say, about a million years ago, Atlantis occupied almost the whole of the area now covered by the North Atlantic Ocean, reaching on the north-east to Scotland, on the north-west to Labrador, and on the south covering the greater part of Brazil. The great cataclysm of some 80,000 years ago destroyed nearly all that remained of this huge continent.[2] See POSEIDONIS.

Atlantean Race—That known as the Fourth Root-race; the inhabitants of ancient Atlantis. The Root-race (*q.v.*) is divided into seven sub-races (see SUB-RACE), and the term is especially applied to the third and most important of these, the Toltecs, who, we are told, ruled the whole continent of Atlantis for thousands of years.[3]

Âtmâ
Âtman } (*Sans.*, the breath of life)—Spirit; the universal Super-consciousness.

With the Vedântists, ÂTMÂ is the seventh, the highest principle in man; hence it is often used as synonymous with the SELF, and sometimes with the Higher Self. This last

[1] See *The Pedigree of Man*, and *S.D.* ii. 525, 62.
[2] See *The Story of Atlantis*, Scott-Elliot.
[3] See *The Secret Doctrine*, *The Story of Atlantis*, and *The Pedigree of Man.*

term is, however, technically used for the Individuality of the man (*q.v.*), or for the ÂTMÂ-BUDDHI-MANAS (*q.v.*). See also under SELF.

> "Âtman is Breath, the breath of God, who is almighty in His breathings on all planes; for not only is Âtman the Self of things in the sense of self as something different from the things themselves, but it is also the essence of them on all planes."—G. R. S. MEAD.

See KSHETRAJÑA.

Âtmâ-bhu (*Sans.*, self-existent)—A god self-existent; not emanating from another: an appellation of Brahmâ, Vishnu, Shiva, and Kâmadeva.

Âtmâ-bodha (*Sans.*)—Knowledge of the Self.

Âtmâ-buddhi (*Sans.*)—1. ÂTMA veiled as BUDDHI; the first manifestation of the Spirit.

> "All *forms* have Âtma-buddhi as controlling life."—*The Ancient Wisdom.*

2. Self-knowledge.

Âtmâ-buddhi-manas—The trinity, reflection of the Divine Trinity, that go to form the soul of man; the human monad. See MONAD.

> "The three out-streaming rays which come from the Monad are his three aspects or modes of being, or hypostases, reproducing the Logoi of a universe, the Will, Wisdom, and Activity which are the three essential expressions of embodied consciousness, the familiar Âtmâ-buddhi-manas of the Theosophist."—*A Study in Consciousness.*

Âtmâ-gnyâna—Correctly, ÂTMÂ-JÑÂNA (*q.v.*).

Âtmâ-han (*Sans.*, a killer of the Self)—An unbeliever; a suicide.

Âtmâ-jñâna (*Sans.*)—Self-knowledge; knowledge of ÂTMÂ; true wisdom.

Âtmâ-mâtrâ (*Sans.*)—The ÂTMIC measure; the ÂTMIC atom.

> "ÂTMAMÂTRÂ is the spiritual atom as contrasted with, and opposed to, the elementary differentiated atom."—MME. BLAVATSKY.

Âtmâ-mûla (*Sans.*)—Self-existent.

Âtman—See ÂTMÂ.

Âtmanism—Brahmanism.

Âtmâ-shakti (*Sans.*)—Power of the Self; inherent power.

Âtmâ-siddhi (*Sans.*)—Power for the Self—for personal advantage.

Âtmâ-vasa (*Sans.*)—Subjection of the mind; self-control.

Âtmâ-vidyâ (*Sans.*)—Spiritual wisdom. See VIDYÂ.

Âtmeshvara (*Sans.*, Lord of the Self)—1. God. 2. Self-controlled.

Atmu—The Egyptian equivalent of ÂTMÂ.

Atom, The Permanent—See PERMANENT ATOM.

Atomic Sub-plane—The name given to the highest (or innermost) of the seven subdivisions of each plane or world. It denotes matter in the most intense state of vibration, or substance in the finest form, of which it is capable on that plane. See SUB-PLANE.

Attavâda (*Pâli*)—"The great heresy," viz. that the Self is separate from the ONE SELF.

Atyant-âsat (*Sans.*)—Utterly non-existent; absolute non-being. [ATY merely emphasises ÂSAT (*q.v.*).]

Atyantika-pralaya (*Sans.*)—An absolute or MAHÂ-PRALAYA.

> "The identification of the embodied with the incorporeal Supreme Spirit."—*S.D.*, ii. 323.

Audumla—In Scandinavian Cosmogony: 1. The Cow, the Nourisher. 2. ANIMA MUNDI, the "Astral Light."

Augoeides (*Gk.*)—As used by the neo-Platonists, this word apparently signifies the Causal Body.

> "For there is, besides this [passional] vehicle, another which is eternally united with the soul, a heavenly body which they call the AUGOEIDES or star-like body." —PHILOPONUS.

Aûharmazd—See AHURA-MAZDA.

A.U.M.—The name or symbol of Brahman, the Supreme.

> "The Aum of the Hindûs, the sacred syllable, had become the Αἰών with the Greeks, and the Ævum with the Romans."—*S.D.*, iii. 92.

Aumkara—The unmanifested and manifested universe; the Absolute.

Auphanim (*Heb.*)—In the Kabalah, the Angels of the Spheres.

Aura (*Gk.* and *Lat.*)—1. That manifestation of the higher substance that extends beyond the physical body. In the human subject, the trained clairvoyant can distinguish five auras interpenetrating, of which the health-aura (*q.v.*) appears

to be the lowest or most dense. 2. The higher vehicles of a man as perceived by others.

Aûra-mazdâ—See AHURA-MAZDA.

Auric Egg—An appellation that has been given to the Causal Body (*q.v.*) owing to its form.

Ava-lokiteshvara (*Sans.*)—In Northern Buddhism: 1. The manifested Logos; Ishvara. 2. The Second Logos; Pâdmapâni; the Divine in man.

Avasthâ (*Sans.*, state or condition)—The state of consciousness on any plane.

Avasthâ-dvaya (*Sans.*, the two states)—Happiness and misery.

Avasthâ-traya (*Sans.*, the three states)—The waking state, the dream state, and the deep sleep state, of the Vedântic philosophy.

Avâtâr / **Avatâra** (*Sans.*, descent)—In its highest manifestation, an AVATÂRA is an incarnation of the Second Aspect of the Trinity. This is known among the Hindûs as a PURNA, or perfect, AVATÂRA (*q.v.*).

> "What is an Avatâra? . . . It is a descent of the manifested Deity—whether under the specific name of Shiva, Vishnu, or Adi-Buddha—into an illusive form of individuality, an appearance which to men, on this illusive plane, is objective, but is not so in sober fact."—*S.D.*, iii. 364.

But the term is also applied to the lesser manifestations of the Divine Nature in the human. See AÑSA AVATÂRA; ÂVESHA AVATÂRA; KALKI AVATÂRA; and SHAKHYA AVATÂRA. There are said to have been nine of the AVATÂRAS of Vishnu, the tenth (Kalki) having yet to come. See VISHNU.

Âvesha Avatâra—A partial AVATÂRA; a human being receiving the divine influx in an especial degree.

> "In the Âvesha Avatâras a pure vessel is chosen, not necessarily a Mukta Yogi (a liberated man), and the Divine Life utilises the man thus qualified for a limited period and for a particular purpose. Generally for a lifetime the Divine Influence continues to shine through the purified vessel, and the human nature is submerged by the overflowing Divine Life. But, after the influence has passed away . . . the man continues to be man, regaining his original memory and his own karma."—"THE DREAMER."

Avichi—See AVITCHI.

A-vidyâ (*Sans.*)—Nescience; one of the five KLESHAS and twelve NIDÂNAS of the Buddhist.

> "Avidyâ, the first illusion and the last; that which makes the separated worlds—the first of the Nidânas—and that which drops off when liberation is attained."—*The Ancient Wisdom.*

A-vikâra (*Sans.*)—The Changeless.

Avîtchi / **Avîchi** (*Sans.*)—The "Eighth Sphere" (*q.v.*).

> "A state of misery: hell as a state, not as a place, whether on earth or not."—ANNIE BESANT.

A-vyakta / **A-vyaktam** (*Sans.*, unmanifested)—1. The principle of causality. 2. In the Sânkhya philosophy, the primordial element from whence comes all manifestation; MÛLAPRAKRITI. See VYAKTA. 3. Brahman. 4. An appellation of Vishnu, Shiva, or Kâma.

A-vyakta-mûrti—One whose form is unmanifested.

A-vyaya (*Sans.*, imperishable, inconsumable)—1. Spirit. 2. An appellation of Vishnu or Shiva.

Â-yâma (*Sans.*)—Extension; expansion, either in space or time.

Âyu (*Sans.*, living)—A lifetime.

Âyus (*Sans.*, a living being)—Man.

Azoth—An occult symbol for the creative principle in nature.

B

Ba (*Eg.*)—The life-breath.

Baal—See BEL.

Baddha (*Sans.*, bound)—With the Jains, that which binds or fetters the spirit, *i.e.* KARMA.

Bahish-karaṇa (*Sans.*, the external cause)—Consciousness directed outwardly, *i.e.* through the physical senses.

> "To maintain its objects on the physical plane, consciousness employs the 'bahish-karaṇa,' the 'outer,' or physical, senses, organs."—BHAGAVÂN DÂS.

Bahish-prajñâ—Discernment directed outwardly or objectively.

Bai (*Eg.*)—The higher mind.

Bala (*Sans.*, power) — Certain powers acquired by YOGIC practices. They are given by Mme. Blavatsky as faith, energy, memory, meditation, and wisdom.

Bali (*Sans.*) — An offering to all creatures, *i.e.* to the gods, DEVAS, men, animals, trees, or household spirits.

Bali-yajña (*Sans.*, a sacrifice to all)—See BALI.

Bandha (*Sans.*, bondage)—The tie to the earth-life, in contradistinction to MOKSHA, liberation from it. In the Sânkhya system, it is regarded as threefold, viz. PRAKRITI-BANDHA, VAIKÂRIKA-BANDHA, and DAKSHINÂ-BANDHA.

Banyan Tree—The Tree of Knowledge of good and evil; the Tree of Life. See ASHVATTA; YGG-DRASIL.

Barhi-shads, The / **Barhi-shad Pitris** (*Sans.*)—A class of PITRIS or DEVAS (PITRI-DEVATÂS) belonging to the Seventh of the great Spiritual Hierarchies of the solar system. They are those who progressed furthest during the lunar MANVANTARA. Their work now is said to be that of physical evolution on our globe.

> "Possessing the fourfold matter, and also the creative fire, they were able to give to man his etheric double, prâna, animal kâma, and animal germ of mind. Beyond this they could not go."—*The Pedigree of Man.*

There are four classes of the Barhishads, presiding severally over the building of the physical forms for the four successive rounds of the Terrene Chain. Each of these classes is further divided into seven sub-classes.[1]

The Barhishads are spoken of in the *S.D.* as "Lunar Gods," and "Lords of the Moon, of the Airy Bodies."

Barima—One of the SIDDHIS, by means of which the effect of gravitation can be increased at will.

Batm—In Islâmism, the unmanifested Logos.

Bel / **Baal** The Third Person of the Chaldean Trinity—Anu, Hea, and Bel; the Creator.

Bhadra-kalpa (*Sans.*)—The "good KALPA" of the Buddhists; the present age; the present ROUND.

Bhadrasana—See ÂSANA.

Bhaga-vân / **Bhaga-vât** (*Sans.*, holy)—A deity; specifically Vishnu, Shiva, Vasudeva, or Krishna.

Bhakta (*Sans.*, attached to)—A devotee.

[1] *The Pedigree of Man*, pp. 14, 50.

Bhakti (*Sans.*)—Devotion; faith; love.

Bhakti is "the devotion that surrenders itself wholly and unreservedly to God and to the Divine Man through whom God is manifest in the flesh."—ANNIE BESANT.

Bhakti-mârga—The path of faith and devotion.

Bhakti-rasa—The feeling of devotion.

Bhakti-yoga—The YOGA of devotion and faith; the realisation of the Self through devotion.

Bhaktri (*Sans.*)—A worshipper.

Bhâshya (*Sans.*, speaking)—A work in the common speech; hence, a commentary.

Bhâsvara (*Sans.*, shining, resplendent)—1. The Sun. 2. PARANIRVÂNIC consciousness.

Bhauma (*Sans.*)—1. Relating to the earth. 2. Relating to Mars.

Bhâva (*Sans.*, being, existence)—1. The Supreme. 2. The cause or KARMA which determines the environment or place of being. It is one of the Buddhist NIDÂNAS. 3. Rudra or Shiva.

Bhâvana (*Sans.*)—1. Conceiving in the mind. 2. Meditation. 3. The mental apprehension following upon the perception of, and concentration upon, an object. 4. Manifestation.

Bhâva-padârtha (*Sans.*)—A thing which has a real existence.

Bheda-mûla (*Sans.*)—The root-cause of differentiation.

Bheda-vâdin—One who says that Deity and the universe are distinct.

Bhikkhu / **Bhikshu** (*Sans.*)—1. A beggar. 2. An ascetic monk or priest. 3. A Brâhman in the fourth stage (ÂSRAMA) of his religious life.

Bhoga-deha (*Sans.*, the body of pleasure and pain)—The Astral Body.

Bhogârambhaka (*Sans.*)—A technical term meaning that KARMA which generates pleasure and pain.

Bhokta (*Sans.*, enjoying)—Consciousness as receiving and enjoying, but not responding to the outward stimulus; the earliest stage of the evolution of life.

Bhrânti (*Sans.*)—Wandering about in confusion; unsteadiness.

Bhrânti-darshanatah (*Sans.*)—Phenomena; MÂYÂ.

> Bhrântidarshanatah "means something perceived or conceived of, owing to false and erroneous apprehension, as a material form, but is, in fact, only mâyâ, Illusion."—*S.D.*, ii. 114.

Bhrânti-kara—Causing mental confusion.

Bhranti-nâsana—1. Destroying error or confusion. 2. Shiva.

Bhrigus (*Sans.*)—In the *Rig-Veda*, a class of aerial devas associated with the Angirasas, Ribbus, etc.

Bhrihaspati—See BRIHASPATI.

Bhû } **Bhûḥ** } (*Sans.*, becoming)—1. The earth as differentiated from "the middle region" (BHUVAH) and the heavens (SVAR). 2. Physical matter. See BHÛTA.

Bhû-loka } **Bhûr-loka** } 1. The earth. 2. The physical world.

Bhûman } **Bhûmi** } (*Sans.*)—The earth.

Bhû-putra (*Sans.*, a son of the earth)—The planet Mars.

Bhûr-loka—See BHÛ-LOKA.

Bhûta (*Sans.*, existing)—1. The ghosts or shells of departed spirits; manes. 2. An elemental or nature-spirit of the goblin type. 3. "Fierce beings . . . and eaters of flesh," brought forth in anger by their Creator, Brahmâ. VISHNU PURÂNA. 4. Amorphous-shaped protean masses of ethereal matter.

> "Their Progeny were Bhuta, with neither form nor mind."—*Stanzas of Dzyan.*

5. An element (*q.v.*). 6. Physical matter. 7. See BHÛTA CREATION.

Bhûta Creation } **Bhûta-sarga** } The second of the Seven Creations of the PURÂNAS, the creation of the Elements (*q.v.*), "the first differentiation of universal indiscrete substance."

> "The Second Creation, Bhûta, was of the Rudimental Principles or Tanmâtras; thence termed the Elemental Creation or Bhûtasarga."—*S.D.*, i. 488.

Bhûta-dhâtrî (*Sans.*, the Mother of beings)—The earth.

Bhûtâdi (*Sans.*, the Creator of all)—1. The Supreme. 2. In the Sânkhya philosophy, AHANKÂRA, as the principle from which the elements were evolved.

Bhûta-pûrva (*Sans.*)—Existing before.

Bhûta-rûpa (*Sans.*)—Having a goblin-like (BHÛTA) form.

Bhûta-sarga—See BHÛTA CREATION.

Bhûtâtman (*Sans.*)—1. The spirit as manifested; the cosmic soul (MAHÂPURUSHA), or the human soul (JÎVÂTMA). 2. Vishnu or Shiva.

Bhûta-vidyâ — Knowledge of demoniac possession and its treatment; demonology.

Bhûta-yajña—Sacrifices to the BHÛTAS, to the shades of the departed.

Bhûta-yoni (*Sans.*, the womb of all beings)—The Supreme.

Bhûtesa (*Sans.*, Lord of beings)—A title of Vishnu, Brahmâ, Krishna, and of Shiva.

Bhutesvara (*Sans.*, Lord of beings)—1. Shiva. 2. Man.

Bhuva / **Bhuvah** / **Bhuvar** } (*Sans.*, the heaven-world)—The astral.

Bhuva-loka / **Bhuvah-loka** / **Bhuvar-loka** } The second state or world; "the middle region"; the ASTRAL PLANE.

Bhuvana (*Sans.*)—1. The world. 2. Man.

Bhuvana-dvaya (*Sans.*)—The two worlds: heaven and earth.

Bhuvana-traya (*Sans.*)—The three worlds. See TRILOKÎ.

Bîjam (*Sans.*, a seed)—The preliminary passage of a discourse in which the keynote is struck (*cf.* MANTRA-BÎJAM).

> "A bîjam is a sound, word, or sentence, to be pronounced at the beginning of a mantra in order to bring about a desired effect."—ANNIE BESANT.

Bikkhu / **Bikshu** } (*Pâli*)—BHIKSHU (*q.v.*).

Binah (*Heb.*)—1. The Light of Reason; the Third Person of the Trinity. 2. Intelligence; MANAS. 3. With the Kabalists, a feminine aspect of the Jewish God, Jehovah.

> "Binah, whose divine names are Jehovah, Yah, and Elohim, is . . . the female power who presides over the Chaos, and was made out later, by Christian Theology, to be the Serpent and the Devil." — *S.D.*, i. 423.

Bindu (*Sans.*, a drop)—Taijasa (*q.v.*).

Black Age—An epithet applied to the present age, the KALI-YUGA. See YUGA.

Black Magic—Sorcery.

> Black magic is "the *evil* result, obtained in any shape or way, through the practice of Occult Arts; hence it has to be judged only by its effects."—*S.D.*, iii. 42.

Boadhas (*Zend*)—The equivalent, apparently, of Buddhi (*q.v.*).

Bodha (*Sans.*)—Understanding.

> "The innate possession of divine intellect or understanding."—*S.D.*, Introduction.

Bodha-kara (*Sans.*, causing knowledge)—One who awakens the mind; a teacher.

Bodhâtman (*Sans.*)—With the Jains, the understanding mind.

Bodhi (*Sans.*, perfect wisdom)—Samâdhi (*q.v.*).

Bodhi-dharma—Wisdom as religion and righteousness.

Bodhi-sattva—1. With the Buddhists, one who has bodhi, or self-consciousness in the mental world, but is not yet a full Buddha. 2. The manifestation of a Buddha on the lower mental plane.

> "In the Northern Buddhist system it is taught that every Buddha . . . manifests himself simultaneously in three worlds:—in the formless world as a Dhyâni-Buddha, in the world of forms as a Bodhisattva, and in the world of desire . . . as a man."—*S.D.*, i. 625.

Bodhi Tree—The ashvatta (*q.v.*).

Bodhyanga (*Sans.*)—A condition of Bodhi.

Body of Darkness—Brahmâ in his manifestation as the First Planetary Chain (*q.v.*).

Body of Dawn—Brahmâ in his manifestation as the Fourth Planetary Chain (*q.v.*), that to which the Earth belongs; Jyotsnâ.

Body of Day—Brahmâ in his manifestation as the Second Planetary Chain (*q.v.*). It is also known as the "Body of Light."

Body of Light—See Body of Day.

Body of Night—Brahmâ in his manifestation as the First Planetary Chain (*q.v.*); Râtri.

Body of Twilight—Brahmâ in his manifestation as the Third (the Lunar) Planetary Chain (*q.v.*); Sandhyâ.

Brahm
Brahmâ
Bramh — The First Person of the Hindû TRIMÛRTI (*q.v.*), the Creator. See SAT-CHIT-ANANDA. The name should be distinguished from BRÂHMAN (neuter), the Source of all Existence; but this has by no means always been done, either in the Hindû Scriptures or in modern writings.

Brahmâ, Age of—One hundred "years of the gods," calculated to be 311,040,000 million years.

Brahmâ-bhâva
Brahmâ-bhûta
Brahmâ-bhûya — (*Sans.*)—Becoming one with Brahmâ: absorption into the Supreme.

Brahmâ-ćarya—See BRAHMÂ-CHÂRYA.

Brahmâ-chârî—1. A Brâhman student. See ÂSHRAMA. 2. One who is keeping the vow of chastity.

Brahmâ-chârya—Chastity in thought, word, and deed.

Brahmâ, Day of—A MAHÂ-MANVANTARA (*q.v.*).

Brahmâ-deva—The highest in the hierarchy of the DEVAS, including the CHOHANS and the KUMÂRAS.

Brahmâ-dikas—The PRAJAPATIS (*q.v.*).

Brahmâ-dina—A "Day of Brahmâ."

Brahma-gñâna—See BRAHMÂ-JÑANA.

Brahmâ-janman (*Sans.*, begotten by Brahmâ)—The second or spiritual birth.

Brahmâ-jña (*Sans.*, knowing Brahmâ)—One who has divine wisdom.

Brahmâ-jñâna—Divine wisdom.

Brahmâ-kalpa—The age of Brahmâ; a particular period.

Brahmâ-krit—1. A devout worshipper. 2. An appellation of Vishnu or Indra.

Brahmâ-loka—The region of Brahmâ; the highest heaven; SATYA-LOKA (*q.v.*).

Brahmâ-mîmânsâ—The VEDÂNTA system (*q.v.*).

Brahman[1] (*Sans.*, worship)—1. The Absolute; the Unmanifested; THAT. 2. The Supreme Logos of the Hindûs. 3. Brahm (*q.v.*).

---

[1] The word is generally referred to the root BRIH, to grow, to increase; and so has come to mean the expansive Energy pervading nature.

Brâhman—1. The sacerdotal caste of the Hindûs. 2. One belonging to this caste.

Brâhmaṇa—1. The division of the Vedic Scriptures containing the exposition of early Brâhmanic ritual and doctrine. See VEDA. 2. A Brâhman (*q.v.*). 3. Relating to prayer or worship.

Brahmânanda (*Sans.*, joy in Brahmâ)—Beatitude.

Brahmanaspati—Brihaspati (*q.v.*).

Brahmâṇḍa (*Sans.*, the Egg of Brahmâ, *i.e.* the Universe)—The macrocosm.

Brahmândika—The DHYÂN CHOHANS (*q.v.*).

Brahmâṇî—The SHAKTI, or personified female energy of Brahmâ.

Brahmâ, Night of—A MAHÂPRALAYA (*q.v.*).

Brahmâ-nirvâna—Absorption into the Supreme.

Brahmâ-prajâpati—Brahmâ as the Creator of the Universe.

Brahmâ-pralaya—A MAHÂPRALAYA (*q.v.*).

Brahmâ-prâpti—The absorption of the soul into the Supreme.

Brahmâ-putra (*Sans.*, a son of Brahmâ)—The PRAJÂPATIS (*q.v.*).

Brahmâ-randhra—Exoterically, the suture at the top of the head through which the soul escapes at death.

Brahmâ-râtra—"The Night of Brahmâ."

Brahmarshis (*Sans.*)—1. RISHIS (*q.v.*) of the Brâhman caste. 2. The PRAJÂPATIS (*q.v.*).

Brahmâ-sahampati—The Third Logos.

Brahmâ-samstha—Devotion to Brahmâ.

Brahmâ-sârshtitâ—Union with the Supreme.

Brahmâ-svarûpa—Of the same spirit as Brahmâ.

Brahmâ-tattva—1. Manifestation of Brahmâ. 2. Knowledge of this manifestation.

Brahmâ-vâch—Brahmâ as male-female deity.

Brahmâ-vasa—The heaven of Brahmâ.

Brahmâ-vid (*Sans.*, knowing Brahmâ)—One who has attained Divine Wisdom.

Brahmâ-vidyâ—Divine Wisdom; the Sanscrit equivalent of the Greek Theosophy.

Brahmâ-virâj—See VIRÂJ.

Brahmâ-vrata—A vow of chastity.

Brahmâ-yajña (*Sans.*, the sacrifice to Brahmâ)—1. The offering of prayer. 2. The killing of desire by thought.[1]

Brahmâ-yoga—The growth of the soul by prayer and devotion.

Brahmâ-yuga—The "golden age." See YUGA.

Breath, The Great—A symbolisation of the Divine Activity.

Briah (*Heb.*)—The second of the four worlds of the Kabalists.

Brihas-pati (*Sans.*)—1. In the *Rig Veda*, the Eternal. 2. "The Father of the Gods"; the DEVAGURU; Jupiter. 3. The planet Jupiter. 4. Ritualistic or ceremonial worship.

Buddha (*Sans.*, enlightened)—1. A wise or enlightened one; specifically, Gautama Buddha. 2. The attainment of divine understanding or enlightenment as a Buddha. 3. Buddhi (*q.v.*).

Buddha-kalpa (*Sans.*, the age of Buddha)—The present era.

Buddhânta (*Sans.*)—The waking state.

Buddhi (*Sans.*)—1. The bliss aspect of the Trinity. 2. Subjectively, BUDDHI is the MONAD or SELF in its activity as spiritual discernment or cognition.

> "Buddhi is the faculty above the ratiocinating mind, and is the Pure Reason exercising the discriminative faculty of intuition, of spiritual discernment."—ANNIE BESANT.

3. Objectively considered, BUDDHI is the first manifestation of Âtman, that is, as the Fourth, or BUDDHIC PLANE.

Buddhic Body—A vehicle corresponding to the Buddhic Plane. It is also known as the "Bliss Body."

Buddhic Plane—The Fourth World of consciousness: that wherein human evolution reaches the Divine; for while there is still duality here, there is, withal, no separation.

Buddhi-gamya
Buddhi-grâhya } (*Sans.*)—That which can be comprehended.

Buddhîn-driyas (*Sans.*)—The five sense-organs, as opposed to the KARMENDRIYAS, or organs of action.

Buddhi-taijasi (*Sans.*, the radiant Buddhi)—"The human soul illuminated by the radiance of the Divine Soul; the human reason lit by the light of the Spirit or Divine Self-consciousness."—H. P. BLAVATSKY.

---

[1] See *Bhagavad Gîtâ*, vi. 25.

Buddhi-tattva (*Sans.*)—In the Sânkhya philosophy, the second TATTVA proceeding outward from MÛLAPRAKRITI; the realm of mind.

Buddhi-yoga—The YOGA of discrimination or enlightenment.

Budhâna (*Sans.*, being awakened)—A teacher or sage.

Bythos (*Gk.*, *βυθός*)—Among the Gnostics: 1. The Eternal, unfathomable depths; the unknown; Chaos.

> "As far as the human mind can reflect upon itself, it is always aware of a stable antithesis between subject and object, or self and not-self; and these two ultimate poles of being were, in the case of the Divine Mind, termed Bythus, the profundity of absolute Being, and Eunœa, abstract idealism."—*Theosophical Review.*

2. An aspect of the Second Logos.

C

Caduceus—The symbol of Mercury; the winged rod with the two entwined serpents.

Ćakra—See CHAKRA.

Ćakshas—See CHAKSHAS.

Ćakshus—See CHAKSHUS.

Camatha—In yogism, reducing the mind to stillness.

Ćandra—See CHANDRA.

Ćaranas—See CHARANAS.

Ćârvâka—See CHÂRVÂKA.

Ćatur and its compounds—See CHATUR and its compounds.

Causal Body—The immediate body of the Reincarnating Ego or Thinker vibrating to the ARÛPA levels of the mental plane. It has been so named because it "gathers up within it the results of all experiences, and these act as causes, moulding future lives. It is the only permanent one among the bodies used during incarnation."[1]

> "As body after body disintegrates . . . the colouring matters are handed on to the Auric Egg, where they remain in a latent state as karmic seeds from which will spring forth at the re-awakening of the Ego its lower

[1] *The Ancient Wisdom.*

principles and bodies; and hence it is that the Auric Egg is also called the Causal Body."—"THE DREAMER."

Cave—A Sanscrit symbol for one of the CHAKRAMS.

Centre—This word is used by Theosophists with its ordinary English meaning. It may be defined as a focus of life, or consciousness, on any plane. Thus, on the physical plane, it would be applied to the nervous ganglia; and on the astral, to the astral counterpart of those ganglia that receives sensations and translates them into terms of feeling.

"No form can exist in the universe save as there is a centre within it round which that form is drawn."—ANNIE BESANT.

"What then are the centres in man? They are the reflections in the respective nuclei of the upadhi of the one Self."—"THE DREAMER."

The six centres known to the YOGÎ are the MULÂDHÂRA, the SVÂDHISTHÂNA, the MANIPÛRA, the ANÂHATA, the VISHUDDHA, and the SÂHASRA, each in turn to be energised by the awakened KUNDALINÎ.

Chad-âyatana—Correctly, SHAD-ÂYATANA (*q.v.*).

Chain, Planetary—See Planetary Chain.

Chaitanya—1. The moon. 2. Intelligence; consciousness; CHIT (*q.v.*).

Chakra (*Sans.*, a circle, wheel, or quoit)—1. A higher self-conscious centre of the astral body. The CHAKRAS are so called from the whirling motion they present, "like wheels of living fire." They must not be confounded with those astral sense-centres that represent the sense-organs of the physical body. (See CENTRE.)

"These astral chakras are the organs of the astral body as such, and are used for clear vision, etc., on the astral plane, as the physical eye is used for clear vision on the physical plane."—*Theosophy and the New Psychology.*

2. A symbol of Vishnu.

Chakshas (*Sans.*)—1. A teacher. 2. Brihaspati as the Teacher of the Gods.

Chakshus (*Sans.*, seeing)—The perception of spiritual realities.

Chandas (*Sans.*)—Desire.

Chandra (*Sans.*, shining)—The moon.

"The terms CHANDRA and SOMA are synonyms."—MME. BLAVATSKY.

Chandra-vansha (*Sans.*, the Race of the Moon)—The second royal Kshattriya Race of India.

Charanas—In Hindû literature, lesser gods or devas, sometimes intermarrying with human beings.

Chârvâka (*Sans.*)—The materialistic school of the Hindûs.

Chat—In ancient Egypt, the physical body.

Chattra (*Sans.*)—A pupil; a novice.

Chatur (*Sans.*)—Four, as in the following compounds:—

Chatur-bhadra—The four desires of man, viz: DHARMA, virtue; KÂMA, sex-love; ARTHA, wealth; and MOKSHA, final liberation: NIRVANA.

Chaturdasa-bhuvanam (*Sans.*, the fourteen worlds)—The seven LOKAS and the seven TALAS.

Chatur-deva
Chatur-mahârâjah } The four Deva-râjahs (*q.v.*).

Chatur-varna—The four original Hindû castes, viz. BRÂHMANS, KSHATTRIYAS, VAISYAS, and SÛDRAS.

Chatur-yuga—A cycle of the four YUGAS (*q.v.*); a MAHÂYUGA

Châyâ (*Sans.*, a shade)—The astral image or "shadow"; the type of the etheric double; the LINGA-SHARÎRA.

> "During the third, the boneless animals grew . . . their Chhâyâs became solid."—*Stanzas of Dzyan.*
>
> "The Barhishad Pitris . . . separate off from their own ethereal bodies a chhâyâ, a shadow, a seed of life, which contains within it the potentialities of developing into the human form"—*The Pedigree of Man*

Châyâ-bhrit
Châyânka } The moon.

Châyâ-loka—The region of the CHÂYÂS on the Etheric or Astral Planes.

Châyâ-purusha—The etheric double.

Châyâtman (*Sans.*, the shadow-self)—A reflected form.

Chelâ (*Sans.*)—A disciple or pupil; one who has entered on the Probationary Path—the "Outer Court"—as the pupil of a GURU or master.

Chetah
Chetanâ } See CHITTA.

Cheybi—In ancient Egypt, the soul.

Chhâyâ and its compounds—See CHÂYÂ and its compounds.

Chid—CHIT (*q.v.*).

Chid-agni-kundum (*Sans.*)—"The seat of the force which extinguishes all individual desires."[1]

Chidâkâsha—See CHITTAKÂSHA.

Chid-âtman—Pure intelligence; spirit.

Chid-ghana (*Sans.*, compact consciousness)—Eternal Consciousness in all its fullness; the PLERÔMA of the Greeks.

Chin-mâtra (*Sans.*)—1. Pure intelligence; abstract consciousness. 2. In the Advaitin Vedântic philosophy, PARABRAHMAN.

Chin-mâyâ-kosha—With the Vedântins, the "Nirvânic Robe"; the NIRVÂNIC state objectivised.

Chit (*Sans.*)—With the Vedântins: 1. A quality of MANAS in conjunction with BUDDHI; wisdom. 2. Mind; intelligence; consciousness.

> "Chit, in man, is the intelligence that *knows*, that separates and divides and analyses; and it has to do with the multiplicity of forms and with their interrelations."—*The Evolution of Life and Form.*

Chit-kala—The spiritual entity who gives to man the higher mind; a KUMÂRA; an AGNISHVÂTTA-PITRI; a DAIMON.

> "Chit . . . attracts to itself by spiritual affinity a Chitkala, when it develops sufficiently in man."—*S.D.*, i. 308.

Chit-sva-rûpa—Intelligence in its essential form; the Supreme.

Chitta (*Sans.*)—1. Thought; intelligence; the field of consciousness. 2. The seat of KÂMA-MANAS. (Sometimes written CHETAH.)

Chittakâsha (*Sans.*)—In the Advaitin Vedântic philosophy, "the infinite field or plane of universal consciousness"; the AKÂSHA wherein the soul becomes luminous in its own wisdom. (Sometimes written CHIDÂKÂSA.)

Chitta-moha—Confusion of the mind.

Chitta-râga—The passion or desire of the mind.

Chitta-vritti—Thoughts or images automatically created by the brain.

Chitti (*Sans.*)—Understanding.

Chochmah / **Chokmah** (*Heb.*)—With the Kabalists: 1. BUDDHI; wisdom. 2. The masculine correspondence of BINAH (*q.v.*).

[1] *Theosophical Glossary.*

Chohan (*Tib.*)—"A high spiritual entity not generally embodied in the matter of our objective universe. There are many grades of these entities."—*Theosophical Glossary.* See DHYAN CHOHAN.

Chokmah—See CHOCHMAH.

Christos (*Gk.*)—In its essence, ÂTMAN.

> "—that principle of our inner nature which develops in us into the Spiritual Ego . . . formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth principle."—*S.D.*, ii. 241.

Chu—In ancient Egypt, spirit.

Cîla—Morality.

Ćit—See CHIT.

Ćitta and its compounds—See CHITTA and its compounds.

Clairaudience—Hearing in the inner worlds, the higher planes.

Clairvoyance—Sensing, after the manner of sight, the vibrations of worlds higher (or more inward) than the three lower stages of the physical. Thus there is ETHERIC CLAIRVOYANCE, ASTRAL CLAIRVOYANCE, and MENTAL CLAIRVOYANCE, according to the plane on which the faculty is exercised. C. W. Leadbeater (*Clairvoyance*) further divides the subject into:

> 1. Simple clairvoyance—a mere opening of sight, enabling its possessor to see whatever astral or etheric entities happen to be present.
>
> 2. Clairvoyance in space—the capacity to see scenes or events too far away for ordinary observation, or concealed by intermediate objects.
>
> 3. Clairvoyance in time—the capacity to look either into the past or into the future.

Cosmos (*Gk.*)—1. An ordered whole; hence, the universe as manifesting the principle of order. 2. The solar system. See KOSMOS.

Cramana—A learner; a SHRÂVAKA.

Cubes—A name given to the BARHISHAD PITRIS because they have conquered matter in its fourfold form.

Cycle—"Any defined period, complete in itself, returning to a point higher than, but corresponding to, that of departure, after describing a curve—of evolution, of manifestation, of experience, etc."[1]

---

[1] *A Short Glossary of Theosophical Terms*, by Annie Besant and H. Burrows.

D

Daath (*Heb.*)—Wisdom; Wisdom in its two aspects, CHOCHMAH and BINAH (*q.v.*).

Dabar
Dabarim } (*Heb.*)—In the KABALAH, the LOGOS or WORD.

Dæmōn—See DAIMŌN.

Daenam (*Zend*, knowledge)—In the AVESTA, the KÂMA-MANAS.

Daêva—See DEVA.

Daimōn (*Gk.*)—1. With the neo-Platonists, a spirit, good or evil. 2. As referred to by Socrates, DAIMŌN is, apparently, the equivalent of the higher mind or *ego*.

Daitas—See DAITYAS.

Daitya (*Sans.*)—A part of the continent of ancient Atlantis. It lay in the equatorial region, off the present coast of Brazil. After the catastrophe of some 80,000 years ago, of Daitya nothing save a small island remained above the level of the sea.[1]

Daityas (*Sans.*)—In the PURÂNAS: 1. The strange forms of the middle of the Third Race, "half human and half animal, wholly monstrous."[2] 2. The Toltecs. See quotations under RÂKSHASAS and DÂNAVAS.

Daiva and its compounds—See DEVA and its compounds.

Daiva-prakriti
Daivi-prakriti } See DEVA-PRAKRITI.

Daksha (*Sans.*, power, energy, will)—In the VISHNU PURÂNA, the personification of creation by the coming together of the two sexes as evolved during the Third Race; the chief of the PRAJÂPATIS.

> "Daksha, the father of mankind, established sexual intercourse as a means of peopling the world."—*Vishnu Purâna.*

Daksha-kratu—Having a strong will.

Daksha-tâti—Mental power.

---

[1] Scott-Elliot, *The Story of Atlantis*, pp. 18–19. But it must be noted that this account differs from that of *The Secret Doctrine*, wherein it is said (vol. ii. pp. 328, 452) that the destruction of Daitya occurred 850,000 years ago, and that "Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago" (vol. i. p. 714).

[2] Annie Besant.

Daksha-yanî—ADITI as daughter of DAKSHA.

Dama
Damatha (*Sans.*, self-restraint, self-control)—1. Asceticism. 2. In HÂTHA-YOGA, the control of the body in diet, breathing, and posture.

> "DAMA is the repression of the external senses."—*Sankara Acharya.*

Dâna (*Sans.*, giving)—In Buddhism, one of the six PARAMITÂS (*q.v.*), or "perfections"; charity; love.

> "The gate that standeth at the entrance of the Path."—*The Voice of the Silence.*

Dâna-dharma—The practice of charity.

Dânavas—In the VAYU PURÂNA, giants, titans, or magicians, who made war against the gods.

> "The Daityas and Dânavas are the Titans, the Demons and Giants whom we find in the Bible—the progeny of the 'Sons of God' and the 'Daughters of men.'"—*S.D.*, ii. p. 526.

Specifically, the sixth and seventh sub-races of the Third Race.

Dangma—"A purified soul; one who has become a JÎVAN-MUKTA."

> "That All-Presence which is sensed by the Opened Eye of Dangma."—*Stanzas of Dzyan.*

Dark-face { **Lords of the** / **Sons of the** } The ASURAS who incarnated in the Fourth Race and rebelled against the White Emperor of the "City of the Golden Gates."

Darkness, Body of—See BODY OF DARKNESS.

Darśana—See DARSHANA.

Darshana (*Sans.*, seeing)—1. A demonstration or teaching. 2. Any of the six recognised schools of Hindû philosophy, viz. the PURVA MÎMÂNSÂ, the VEDÂNTA, the NYÂYA, the VAISESHIKA, the SÂNKHYA, and the YOGA.

Dasyus (*Sans.*)—In the VEDAS, evil beings, the enemies of gods and men.

Day of Brahmâ—A MAHA-MANVANTARA (*q.v.*).

Dayus—See DYAUS.

Dbrim—See DABARIM.

Deha (*Sans.*)—The physical body.

Deha-grahana—Assuming a visible form.

Deha-kara (*Sans.*, the cause of the body)—A father.

Dehâtma-vâdin (*Sans.*, he who says body and soul are one)—A materialist.

Deheshvara (*Sans.*, lord of the body)—The Self.

Demiurgos (*Gk.*, δημιουργός, a maker)—The Creator of the world.

Descending Arc—A phrase to express the evolution of the Cosmos; the PRAVṚITTI, or going forth. See ASCENDING ARC.

Deukalion (*Gk.*)—The equivalent of the MANU of the Hindûs.

Dev (*Per.*)—In Zoroastrianism, an evil spirit.

> "The Persian Dev is the antithesis of the Ferouer, for the Dev has been transformed by Zoroaster into the Genius of Evil—whence the Christian Devil."—*S.D.*, iii. 77.

Ḍeva (*Sans.*, the shining one; same root as DEUS)—In Hindû literature, this word has a very wide signification; it is applied to almost any being functioning on planes higher than the physical, whether concerned with human evolution or no. See ARÛPA DEVA, RÛPA DEVA, and the following compounds.

> "The Devas who superintend the building of forms, and the fashioning of the tabernacle of man, came out of the Second Life-wave."—"THE DREAMER."
>
> Devas are "the Spiritual Intelligences who help in reflecting the outward vibrations carried through the senses to the perceiving ego in terms of consciousness."—*Ibid.*

A DEVA is lord of each class of ELEMENTALS (*q.v.*); such are INDRA, AGNI, PAVARA, VARUNA, and KSHITI.

Ḍeva-bhakti—Devotion to the gods.

Ḍeva-bhu—1. A deity or god. 2. SVARGA; heaven.

Ḍeva-chakra—A magic circle.

Devâchan (*Tib.*, a happy place)—The heaven world—or, rather, state—in which the soul exists when it has transcended the ASTRAL BODY. Devâchan corresponds with the MÂNASIC or mental plane. See DEVÂCHANIC PLANE.

> "The word Devâchan is the theosophical name for heaven, and, literally translated, means the Shining Land, or the Land of the Gods. Devasthan, the place

of the Gods, is the Sanscrit equivalent. It is the Svarga of the Hindus; the Sukhâvati of the Buddhists; the Heaven of the Zoroastrians and Christians, and of the less materialised among the Mahomedans."—*The Ancient Wisdom.*

Devâchanic Plane—Though comprised within the world of the mind, DEVÂCHAN is not synonymous with that world.

"It is a specially guarded part of the mental plane whence all sorrow, and all evil, are excluded by the action of the great Spiritual Intelligences who superintend human evolution."—*The Ancient Wisdom.*

Ḍeva-deva (*Sans.*, the God of the gods)—Brahmâ; Vishnu; Shiva.

Ḍeva-dharma—A religious duty.

Ḍeva-graha—A class of demons who are a cause of lunacy.

Ḍeva-guru—The Teacher of the gods; BRIHASPATI.

Ḍeva-jñâna—A ḌEVA with the Wisdom.

Ḍeva-karman—A religious rite; worship.

Ḍeva-kârya—Coming from the gods; a divine command.

Ḍevakî—The primeval mother; ḌEVA-MÂTRI.

"Devakî, the antetype of the Roman Catholic Madonna, is a later anthropomorphised form of Aditi."—*S.D.*, ii. 555.

Ḍeva-loka—The place of the ḌEVAS; "angel spheres"; SVARGA.

Ḍeva-mâtri (*Sans.*, the Mother of the gods)—The abstract Divine Energy of which the ḌEVAS are modifications; ADITI.

"The Mother of the Gods, Aditi, or Cosmic Space."—*S.D.*, i. 83.

Ḍeva-mâyâ—An illusion created by the ḍevas.

Ḍeva-ninda (*Sans.*, reviling the gods)—Atheism.

Ḍevâñsa (*Sans.*)—A partial AVATÂRA. See AÑSA.

Ḍeva-prakriti (the PRAKRITI of the ḍevas)—Primordial light; "The Light of the Logos"; FOHAT (*q.v.*).

Ḍeva-puja—Worship of the gods.

Ḍeva-putra—The son of the gods.

Ḍeva-râj
Ḍeva-râja
Ḍeva-râjah — A divine Ruler; a Lord of Karma; Indra. Specifically, one of the CHATUR-DEVAS through whom work the four "elements," ether, fire, water, and earth.

> The Devarâjahs "are often spoken of as the Regents of the Earth, or angels of the four cardinal points, and the Hindû books call them the Chatur Mahârâjahs, giving their names as Dhritarâshtra, Virûdhaka, Virûpaksha, and Vaishrâvana."—*Manual V.*

Ḍeva-rishi
Ḍevarshi — 1. A RISHI who has passed into ḌEVALOKA. 2. "Those sages who attain a fully divine nature on earth."[1]

Ḍeva-rûpa—The divine form; of divine form.

Ḍevasthan—See DEVÂCHAN.

Ḍeva-surga—1. The Third of the Seven Creations enumerated in the PURÂNAS. 2. "The Immortals" of this creation.

Ḍevatâ—See ḌEVATÂS.

Ḍevatâ-maya—A manifestation of all the gods.

Ḍevatâ-pratunâ—The image of a god.

Ḍevatâs (*Sans.*)—1. "Divine Beings, Demi-gods," generally represented as being at war with the DAITYAS. 2. An ASTRAL or inferior DEVA; an elemental.

Ḍevatâtmâ (*Sans.*)—The Mother of the Gods.

Ḍevâtman (*Sans.*)—1. The divine soul. 2. Identified with the divine; sacred.

Ḍeva-tva (*Sans.*, divinity)—Becoming one with the divine.

Ḍeva-vânî—A divine voice.

Ḍeva-vidyâ—Divine knowledge.

Ḍeva-yajña—Sacrifice to the ḌEVAS.

Ḍeva-yâna (*Sans.*, the way of the ḍevas)—1. The path of the MANES to the Gods. 2. The path of the Gods to earth.

> "In death there are two paths, the Pitṛiyâna and the Ḍevayâna, the path of the Pitris and the path of the Gods."—ANNIE BESANT.

Ḍeva-yoni—An inferior ḌEVA; an elemental.

Ḍeva-yuga (*Sans.*, the age of the gods)—The first YUGA; the "golden age."

---

[1] *Theosophical Glossary.*

Devs—1. A pre-Adamic race.

"The Devs were giants, strong and wicked."—*S.D.*, ii. 411.

2. With the Zoroastrians, the Seven Devs are probably synonymous with the Seven great Devas or Planetary Spirits.

Dhâraṇâ (*Sans.*, holding, retaining in the mind)—One of the eight stages of YOGA (*q.v.*):—selecting an object or idea to focus the mind upon, and holding it fixed upon the thing selected.

"Thou art now in DHÂRANÂ, the sixth stage."—*The Voice of the Silence.*

Dhâraṇâ-maya—Abstraction.

Dhâraṇâ-yoga—Deep absorption.

Dhârinî (*Sans.*)—A MANTRA (*q.v.*).

Dharma (*Sans.*, that which is to be held)—1. Moral and religious duty; justice; right and orderly action; virtue, in contradistinction to ADHARMA (*q.v.*).

"Dharma is a wide word, primarily meaning the essential nature of a thing—that which makes it to be what it is externally; hence, the laws of its being—its duty. And it includes religious rites appropriate to those laws and customs—also righteousness."—ANNIE BESANT.

"To the artist his art, to the man of science his science, to the monk his vow, to the soldier his sovereign's name, to each believer his own particular belief—any of these, or all, may be DHARMA."—*The Web of Indian Life.*

2. In Buddhism, KARMA (*q.v.*).

Dharma-dhâtu (*Sans.*, the element of orderly action) — A Buddha; a Dharmakâya.

Dharma-jñâna—Knowledge of DHARMA.

Dharma-kâya (*Sans.*, the body of the Law)—1. A class of RISHIS; the highest of all the Adepts or Buddhas.

"The Dharmakâya body is that of a complete Buddha, *i.e.* no body at all, but an ideal breath; consciousness merged in the Universal Consciousness, or Soul devoid of every attribute."—H.P.B.

Hence the DHARMAKÂYAS are often spoken of as Nirvânees "without remains." 2. Impersonally, DHARMAKÂYA represents divine or BUDDHIC wisdom; BODHI.

Dharma-mârga—The path of virtue.

Dharma-râshi—A DHARMAKÂYA (*q.v.*).

Dharma, Sons of—A class of RISHIS (*q.v.*) practising YOGA.

Dharma-yuga (*Sans.* the age of virtue)—The KRITA-YUGA. See YUGA.

Dhâtu (*Sans.* and *Pâli*)—1. A constituent part; an essential element. 2. One of the five ELEMENTS (*q.v.*), and its specific property as perceived by the corresponding sense, viz., sound, touch, sight, taste, and smell. 3. In Hindû physiology, a constituent of the body, *i.e.* chyle, blood, etc. 4. Esoterically, the word refers to "the seven principles."

Dhî (*Sans.*)—Thought; understanding.

Dhî-mat (*Sans.*, having understanding) — The all-wise Deity; BRIHASPATI.

Dhî-shakti—Mental power.

Dhruva
Dhruvam (*Sans.*, stable, strong)—1. The strong and coarse astral body formed over the higher vehicles of the comparatively unevolved man when he arrives on the ASTRAL PLANE after the death of the physical body. 2. That which was the pole-star (now ALPHA). 3. A period of 9090 years.

Dhruvâkshara (*Sans.*, fixed and eternal)—Vishnu.

Dhruva-târâ
Dhruva-târaka See DHRUVA (2).

Dhyâman (*Sans.*, light)—Meditation. See DHYÂNA.

Ḍhyân
Ḍhyâna (*Sans.*, meditation)—1. The concentrated mind engaged in abstract contemplation. It is the seventh stage of YOGA (*q.v.*).

> "A state of abstraction which carries the ascetic far above the region of sensuous perception."—*Key to Theosophy.*

2. Direct knowledge by meditation. It is one of the six PARAMITÂS or "perfections" of Buddhism. 3. One of the hierarchy of spiritual beings; a DHYÂN CHOHAN (*q.v.*).

Ḍhyâna-gamya—That which is attained by meditation.

Ḍhyâna-mârga—The path on which progress is made by meditation.

Ḍhyâna-mudrâ—The posture for meditation.

Ḍhyâna, Sons of—See SONS OF YOGA.

Ḍhyâna-yoga—The YOGA of meditation.

Ḍhyân-chohan (*Sans.*)—1. An Archangel or high spiritual Being charged with the supervision of the Cosmos. Such are the KUMÂRAS and the ROOT-MANUS of a race. They are variously spoken of as "Lords of Light," "Sons of Wisdom," etc. 2. One of the Seven "intelligent, conscious, and living Principles of the Logos."[1]

Ḍhyânî—See ḌHYÂNIS.

Ḍhyâni-bodhi-sattvas—With the Buddhists, Sons of the ḌHYÂNI-BUDDHAS. See BODHISATTVA.

Ḍhyâni-Buddha—1. A PLANETARY SPIRIT; a DHYÂN CHOHAN. 2. An expression of BUDDHI in the formless worlds, *i.e.* by DHYÂNA. See BODHISATTVA.

Ḍhyânika (*Sans.*)—From, or by, meditation.

Ḍhyânis (*Sans.*)—A generic name for spiritual Beings ranging from the PLANETARY LOGOS to any of the ARÛPA DEVAS. See FIRE DHYÂNIS, LOWER DHYÂNIS, SIX-FOLD DHYÂNIS.

"—twelve hierarchies of DHYÂNIS or angels."—*S.D.*, ii. 30.

Dianoia (*Gk.*, thought, mind) — The cosmic idea; divine idealism.

Dîkshâ (*Sans.*)—Initiation.

"The most general term in Sanskrit for initiation is DÎKSHÂ, meaning originally "preparation" or "consecration for a religious rite."—*Theos. Rev.*

Dîkshin (*Sans.*)—An Initiate.

Dis (*Gk.*)—1. Light. 2. "The Disposer of all things";[2] Zeus; Dodonean Jupiter.

Diti (*Sans.*, distributed)—ADITI; a personalisation of ÂKÂSHA.

"Diti . . . is the sixth principle of METAPHYSICAL nature, the Buddhi of ÂKÂSHA."—*S.D.*, ii. 649.

Diva / **Divo-rajah** (*Sans.*)—The sky; the heavens; Heaven.

Divya-cakshus / **Divya-chakshus** (*Sans.*)—1. Divine insight; seeing what is invisible. 2. The power of seeing an object at any distance.

Divya-jñâna (*Sans.*)—Divine knowledge.

[1] *S.D.*, iii. 59. [2] Damascius.

Divya-śrota / **Divya-shrotra** (*Sans.*)—1. Divine hearing. 2. The power of understanding any sound, articulate or otherwise.

Djin (*Arab.*)—An ELEMENTAL.

Djñâna—Jñâna (*q.v.*).

Dosha (*Sans.*)—Fault; vice; defect; disease.

Double, Astral—See ASTRAL DOUBLE.

Double Dragon—The human MONAD.

Double, Etheric—See ETHERIC DOUBLE.

Downward Arc—Theosophists by this term symbolise the descent of spirit into matter. See PRAVRITTI MÂRGA.

Dragon of Wisdom—1. The One; the Logos; EKA (*q.v.*). 2. As used in the plural, the term generally signifies those great Beings from the planet Venus who came to this globe during the Third Race period as the teachers of the nascent humanity. They are often called the "Sons of Fire" (*q.v.*), though it must be remembered that this is also an appellation of the AGNISHVÂTTA PITRIS.

Drashṭâ, Drashṭṛi (*Sans.*)—A seer.

Dravya (*Sans.*, substance)—1. The elements, of which nine are enumerated in the Nyâya philosophy. 2. One of the six categories of Kanada. 3. Wealth; ARTHA (*q.v.*).

Dravya-dvaita—Duality of substance.

Dravya-maya—Material.

Drishti (*Sans.*, seeing mentally)—A notion; a wrong view; scepticism.

Duat (*Eg.*)—The place of the departed spirits.

> "This Duat was, to the popular Egyptian mind, a vast circular or semicircular valley surrounding the world, a place of utter gloom and horror."—*Theos. Rev.*

Duhkha / **Duhkham** (*Sans.*)—Sorrow; pain.

Duhkha-kara—Causing sorrow or pain.

Dukha—See DUHKHA.

Durgâ (*Sans.*, the inaccessible)—1. "The personification of illusion."[1] 2. MÂYÂ, or Mary the Virgin.

[1] *S.D.*, i. 426.

Dush-charitra (*Sans.*, wicked)—With the Buddhists, the ten sins, viz.: three of the body (murder, theft, adultery); four of the mouth (lying, calumny, lecherous speech, slander); and three of the mind (envy, malice, unbelief).

Dûtas (*Sans.*, messengers)—Angels of Shiva, Vishnu, or Yama.

Dvaita (*Sans.*, duality)—Those holding that the human spirit exists as a principle distinct from the Divine. It is one of the three sects of the Vedântins.

Dvaita-vâdin—One who follows the DVAITA teaching.

Dvanda / **Dvandva** (*Sans.*, a pair)—A "pair of opposites" (*q.v.*).

Dvâpara-yuga (*Sans.*)—See YUGA.

Dvesha (*Sans.*)—Repulsion; the attitude of mind which repels the objective; hatred; one of the five KLESHAS.

Dvi-jâ (*Sans.*, one born a second time)—1. A BRAHMAN, KSHATTRIYA, or VAISHYA. 2. One who has been initiated a second time.

Dvîpa (*Sans.*)—A zone, region, land, or continent.

> "The seven dvîpas are, exoterically, seven divisions of the earth existing long ago; esoterically, the seven great continents which came successively into existence as the homes of the seven Root-races."—*Hindu College Magazine.*

As named in the PURÂNAS, the seven DVÎPAS are: JAMBU, PLAKSHA, SÂLMALÎ, KUSHA, KRAUNCA, SHÂKA, and PUSHKARA.

Dwaita—See DVAITA.

Dwaita-vâdin—See DVAITA-VÂDIN.

Dwâpara-yuga—See YUGA.

Dwesha—See DVESHA.

Dwi-jâ—See DVIJÂ.

Dwîpa—See DVÎPA.

Dyad (*Gk.*)—With the Gnostics, the dual emanations from the Father, these being conceived of in pairs, positive-negative, male-female, etc.

Dyaus (*Sans.*, root DIV, to shine)—The sky, as the metaphor for the Divine Light.

Dyookna—With the Kabalists, the Angels that behold the Father; synonymous with the FEROUER of the Zoroastrians.

E

Ea—With the Babylonians, the God of Wisdom; the God of Light, the equivalent, apparently, of the Holy Ghost of the Christians. See TIAMAT.

Earth Chain—The Fourth Planetary Chain. See PLANETARY CHAIN.

Ecstasis (*Gk.*)—An entranced state of the consciousness; SAMÂDHI (*q.v.*).

Egg-born—A name given in *The Secret Doctrine* to the Third Root-race in its life-period before sexual generation.[1]

Ego (*Gk.* and *Lat.*)—The "I"; the focus of the consciousness. Thus the Ego may mean the THINKER or HIGHER EGO (*q.v.*), or the same as it expresses itself through the personality (KÂMA-MANAS), when it is known as the LOWER or PERSONAL EGO.

Eidolon (*Gk.*)—The ASTRAL form; KÂMARÛPA.

Eighth Sphere—Personalities, by continued wrong-doing—that is to say, by a continued and determined turning away from their SURIC or rightful evolution,—may become severed from the Source of their being, and pass to a region known as the "Eighth Sphere," there to be disintegrated and resolved into their cosmic elements. Beyond implying that the Moon is its *locale*, there is almost complete reserve on the part of theosophical teachers with regard to this subject.[2]

> "The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth, our earth being . . . the turning-point in the cyclic chain; and this eighth sphere is out of circuit, a *cul-de-sac*, and the bourne from which it may be truly said no traveller returns."—*Esoteric Buddhism.*

Eka (*Sans.*, one)—The One; MAHAT.

> "The 'One' and the 'Dragon' are expressions used by the ancients in connection with their respective Logoi."—*S.D.*, i. 102.

Eka-ĉârin (*Sans.*, living alone)—1. A PRATYEKA-BUDDHA (*q.v.*). 2. A follower of Buddha.

Eka-chitta—Fixing the thought upon one object.

[1] See *S.D.*, ii. 208. [2] See *S.D.*, i. 180.

Ekâgra (*Sans.*, having one point)—A concentrated state of mind; one-pointedness.

Ekâ-hansa (*Sans.*, the one HANSA)—The soul.

Ekâ-ja (*Sans.*, once born)—A SÛDRA, differentiating this caste from the DVI-JÂ, the twice-born.

Ekâ-janman—A SÛDRA. See EKÂJA.

Ek-âkâra (*Sans.*, one form)—A never-changing form or expression.

Ekâ-manas—Fixing the mind upon one object.

Ekâ-rûpa—Of one form; Deity.

Ekâ-yana (*Sans.*, devotion to one)—Monotheism.

El (*Heb.*, strong)—Elohîm (*q.v.*) in its singular form; perhaps the earliest name for the Deity with the Semitic nations.

Element—With the Buddhists, and as spoken of in occult books generally, there are four "elements," air, fire, water, and earth. Each ROUND, it is said, develops a fresh ELEMENT, and they may be considered to be types of the different worlds or planes.

In Hindû philosophy there are usually five ELEMENTS, viz. ÂKÂSHA or KHA, ANILA or VÂYU, TEJAS, JALA, and BHÛ (*qq.vv.*). These correspond, respectively, to sound, touch, sight, taste, and smell.

Elemental—A comprehensive term for any semi-conscious or conscious non-human being or natural energy manifesting on the ETHERIC or ASTRAL PLANES. A similar entity on the higher planes is more correctly termed a DEVA (*q.v.*), though the word ELEMENTAL has often also been applied to these higher beings.

Elementals may be grouped in two classes:

(1) The NATURAL ELEMENTALS or nature spirits. These include all those entities popularly known as fairies, gnomes, brownies, pixies, nixies, undines, sylphs, salamanders, etc. They belong principally to the astral world, but there are many which manifest on the etheric sub-planes of the physical.

2. The ARTIFICIAL ELEMENTALS or thought forms. These are forms given to a portion of ELEMENTAL ESSENCE (*q.v.*) by the thoughts of mankind. Their existence is generally very transitory.

Elemental Essence—The substance of the ELEMENTAL KING-

DOMS (*q.v.*), below the first, the atomic or monadic subdivision.

"When a portion of the monadic essence of any plane clothes itself in the molecular matter of that plane, in addition to its permanent sheath of the atomic matter, it is then called 'elemental essence' of such and such kind."—*The Vâhan.*

"Elemental Essence . . . consists of aggregations of matter on each of the six non-atomic sub-planes of the mental and desire planes."—ANNIE BESANT.

Elemental Kingdom—Spirit, descending into matter, reaches and vivifies the region known on the ascending arc as the MÂNASIC or Mental Plane. The higher, the ARÛPA, subdivisions of this plane are called the FIRST ELEMENTAL KINGDOM; the lower, the RÛPA, subdivisions are called the SECOND ELEMENTAL KINGDOM. Below this, again, is the THIRD ELEMENTAL KINGDOM, corresponding to the ASTRAL PLANE on the upward arc.

The Second Life-wave of the Logos, on its downward course, energising "in the matter of the higher part of the mental plane, is known as the First Elemental Kingdom. . . . It descends to the lower or rûpa levels of the same plane, and there it ensouls the Second Elemental Kingdom."—C. W. LEADBEATER.

Elementary—The KÂMA-RÛPIC remains of "human beings in process of disintegration, capable of being temporarily revivified and rendered partially conscious by the thought currents, or magnetic currents, of living persons."—*Theosophical Glossary.*

Elements, The—See ELEMENT.

Elohîm (*Heb.*, the Powers)—1. Deity; the Logos. 2. A planetary Spirit or Creator, corresponding to the DHYÂN CHOHANS of the Hindûs.

"Universal tradition shows primitive man living for ages together with his Creators and first Instructors—the Elohim—in the world's 'Garden of Eden' or 'Delight.'"—*S.D.*, ii. 365.

Ennoia / **Ennœa** (*Gk.*)—Among the Gnostics, an aspect of the Divine Mind. See BYTHOS.

"As a unity, Ennoia and Ophis are the Logos: when separated, one is the Tree of Spiritual Life; the other, the Tree of Knowledge of Good and Evil."—*Isis Unveiled,* ii. 293.

En-suph—See AIN-SOPH.

Eon—See ÆON.

Epinoia (*Gk.*)—Thought; intelligence; purpose.

Epoptès (*Gk.*)—An Initiate; one admitted to the greater mysteries.

Esoteric—The inner or hidden. Esoteric truth is that which underlies forms and dogmas; that which is veiled to the common people, but is revealed to the initiated.

Ether—That which forms the four higher—or finer—sub-planes of the physical world. These different sub-planes are known as the FIRST ETHERIC or ATOMIC, the SECOND ETHERIC or SUB-ATOMIC, the THIRD ETHERIC or SUPER-ETHERIC, and the FOURTH ETHERIC or ETHERIC, and collectively as the Etheric Plane.

Etheric Body—A body formed of the matter of the etheric sub-planes; the ETHERIC DOUBLE (*q.v.*).

Etheric Double—The counterpart of the dense physical body, pervading and sustaining it, formed of the matter of the four etheric sub-planes.

The ETHERIC DOUBLE (in Sanscrit, the LINGA-SHARÎRA) serves as the vehicle of the life (PRANA), passing on the same to the denser matter that we perceive with the ordinary physical senses.

Etheric Plane—The four etheric sub-planes of the physical world. See ETHER.

Ex-lunar Monads—The name introduced by Mrs Besant[1] to differentiate the seven lower classes of entities from the LUNAR CHAIN (*q.v.*), often referred to in *The Secret Doctrine* as the "LUNAR PITṚIS," from the more progressed beings, viz. the BARHISHADS and the SOLAR PITṚIS.

Exoteric—The outer, or manifest. Exoteric truth is its form or outward aspect, in contradistinction to its inner or ESOTERIC meaning.

Eye of Dangma—See DANGMA.

Eye of Shiva—The Third Eye (*q.v.*).

Eye, The Third—With the evolution of the Third Race came the earliest organ of vision, a single eye, situated in the centre of the forehead, in relation, mainly, with the ASTRAL WORLD. Towards the close of this race-period two further eyes, answering to those we have at present, were developed for definite perception on the physical plane, and the "eye

[1] See *The Pedigree of Man*, p. 30.

of Shiva," retreating inwards, afterwards became the PINEAL GLAND (*q.v.*).[1]

> "The third eye . . . disappeared altogether as a physical organ during the Toltec sub-race, but remained functionally active for long ages in the succeeding sub-races."—*The Pedigree of Man.*

F

Fakir (*Arab.*)—A Mussulman ascetic.

Farvarshi—FEROUER (*q.v.*).

Ferho—With the Gnostics, "the highest and greatest creative power."—*Key to Theosophy.*

Ferouer—With the Zoroastrians, a spiritual being representing in its activity both the SURIC and the ASURIC type or energy.

> "The Ferouer is the immortal part of the mortal being of which it is the type, and which it survives."—*S.D.*, iii. 77.

Fifth Dimension—See FOURTH DIMENSION.

Fifth Race, **Fifth Root-race**—The Aryan Race. Its progenitors were taken from the fifth Atlantean sub-race, the Semitic. The type being established, it was led by the Manu Vaivasvata, some 850,000 years ago, to the plains of Northern India, warring against the indigenous peoples, the Titans, the Daityas (*q.v.*), and the Râkshasas (*q.v.*), as recorded in Hindû sacred books. Five of the seven sub-races of this Root-race have already appeared and partly run their course, viz.: 1, the INDO-ARYAN; 2, the ARYO-SEMITIC; 3, the IRANIAN; 4, the KELTIC; and 5, the TEUTONIC.

Fire Dhyanis—The AGNISHVÂTTAS (*q.v.*).

First Life-wave, **First Outpouring**—See LIFE-WAVE.

First Race, **First Root-race**—See ROOT-RACE.

Fohat (*Tib.*)—1. DAIVA-PRAKRITI; the Divine Thought or Energy (SHÂKTI) as manifested on any plane of the Cosmos. 2. The relation between spirit and matter.

> The relation between matter and consciousness "is magnetic, but of magnetism of the subtlest kind, called

[1] See the *S.D.*, pp. 302–16 of vol. ii.

Fohat or Daiva-prakriti, 'The Light of the Logos.' It is of Substance, and in it the essence of consciousness and the essence of matter exist, polarised, but not drawn apart."—*A Study in Consciousness.*

3. The "thread" (SÛTRÂTMA) that unifies the Monad with the Creative Spirit.

Fourth Dimension—Besides the three dimensions, length, breadth (or width), and thickness, generalisations or abstractions founded on our ordinary sense-perceptions, the possibility of a fourth dimension has often been contended for by mathematicians. This fourth dimension, occultists declare, is not only a fact, but is one of the categories of observation on the ASTRAL PLANE. On the MENTAL PLANE a further power of perception in five dimensions is said to be evolved.

The fourth dimension "is, by a strange limitation of our faculties, inconceivable by most of us, but we know that it is an ordinary mathematical straight line exactly like the three straight lines which form the three independent directions of the space with which we are familiar. . . . Four-dimensional space is filled with an infinite number of three-dimensional spaces running parallel to each other and intersecting each other at all conceivable angles. To a being living in another three-dimensional space, one lying at right angles to the particular three-dimensional space in which we live, . . . one of our three dimensions is the fourth dimension: to us, one of his three dimensions is the fourth." —*The Vâhan.*

Fourth Race
Fourth Root-race } The Atlantean Race (*q.v.*).

Fravarshi
Fravashem } (*Zend*)—In Zoroastrianism, ÂTMÂ.

Fylfot Cross—The SVASTIKA (*q.v.*).

G

Gaea
Gaia } (*Gk.*)—In early Grecian mythology, the personification of the Earth or Nature. It may be taken as the equivalent of the Sanscrit ADITI.

Gai-hinmon (*Heb.*)—The hill of the TALMUD.

Gammadion—See SVASTIKA.

Gana-devatâ (*Sans.*)—Any class of DEVAS; the ÂDITYAS, the SÂDHYAS, the RUDRAS, etc.

Gandarvas—See GANDHARVAS.

Gandhari—With the YOGÎS, the NADI or nerve-current that goes to the left eye.

Gandharva—See GANDHARVAS.

Gandharva-loka—The LOKA of the GANDHARVAS; the fire or mental world.

Gandharvas / **Gandharbas**—In the VEDAS, the generic name for the DEVAS, or celestial choristers,[1] answering to the will of their king, Chitraratha; but it has further specific significations. See quotation.

> "Cosmically, the Gandarvas are the aggregate Powers of the Solar Fire, and constitute its forces: psychically, the Intelligence residing in the sushumnâ, the Solar Ray, the highest of the Seven Rays: mystically, the Occult Force in the Soma, the Moon, or lunar planet, and the drink made of it: physically, the phenomenal, and spiritually, the noumenal, causes of sound and the 'Voice of Nature.'"—*S.D.*, i. 569.

Gandharva-vidyâ—The science of the GANDHARVAS; music.

Gati (*Sans.*, moving on)—Passing to another mode of existence; transmigration.

Gauṇa (*Sans.*)—Pertaining to a GUṆA or quality; hence the unessential or attributive.

Gâyatrî (*Sans.*)—A sacred verse of the RIG-VEDA (iii. 62, 10) repeated twice daily by the Brâhmans; also called SAVITRÎ (the sun).

Genius (*Lat.*)—The guardian spirit of a man or of a place.

Ghrâna / **Ghrânendriya** (*Sans.*)—The organ or sense of smell.

Gîva—Incorrectly written for JÎVA (*q.v.*).

Globe—A world. See PLANETARY CHAIN.

Gñan / **Gñâna** / **Gñânam**—Incorrectly written for JÑÂNA (*q.v.*).

Gñâna-shakti—See JÑÂNA-SHAKTI.

[1] Though the GANDARVAS are generally regarded as a class, it should be noted that in the earliest writings, the RIG-VEDA, the usual reference is to a single "CELESTIAL GANDHARVA," and he is sometimes named Visvâvasu.

Gñâna-yoga—See JÑÂNA-YOGA.

Gñâni
Gñânin } See JÑÂNIN.

Gnosis (*Gk.*)—Knowledge — especially ESOTERIC knowledge. The Sanscrit equivalents are JÑÂNA and BRAHMÂ-VIDYÂ.

Against Agnosticism "Theosophy rises up as the Gnosis; again asserting that the physical is not the only region into which man can penetrate."—ANNIE BESANT.

Gñyâna—Incorrectly written for JÑÂNA (*q.v.*).

Gogard—See ASHVATTA.

Golden Age—The KRITA YUGA is sometimes so called.

Golden Gates, City of the—The chief city of Atlantis. Degenerating into "a den of iniquity," it was destroyed in the great catastrophe of some 200,000 years ago.

Go-loka (*Sans.*, the place of cows)—1. The MAHÂPARANIRVÂNIC PLANE. 2. In late Hindû mythology, the heaven of Krishna.

Gooph (*Heb.*)—The physical body.

Gotra-bhu (*Pâli*)—With the Buddhists, one ready for the initiation at the entrance to the Path.

Gotra-bhûmi (*Pâli*)—With the Buddhists, one of the life-periods of a SHRÂVAKA.

Griha-stha (*Sans.*, the householder)—The second stage in the life of the Brâhman.

Group-soul—A term used to denote the life or consciousness that lies behind a number—or "group"—of forms in the mineral, vegetable, or animal kingdoms.

"In the vegetable kingdom we have not a soul for one plant, but one group-soul for an enormous number of plants—perhaps, in some cases, for a whole species. . . . In the case of the higher animals, a comparatively small number of physical forms are the expression of one group-soul."—*The Vâhan.*

"A group-soul is a collection of permanent triads in a triple envelope of monadic essence."—ANNIE BESANT.

The form is sometimes perpetuated when the group-soul has passed on.

"The group-soul drops off the one kind of form manifestation and concerns itself with others."—A. P. SINNETT.

"Creatures of very great variety may be found

emanating from the same group-soul; indeed, the evolution of the group-soul could not proceed without this provision."—A. P. SINNETT.

Gudâ-kesha (*Sans.*)—The Lord of Sleep.

Guhya-bhâshita (*Sans.*)—A mystical prayer or incantation; a MANTRA (*q.v.*).

Guhya-guru (*Sans.*)—1. A mystical teacher. 2. Shiva, this deity being the teacher of the TANTRAS or mystical books.

Guhya-vidyâ (*Sans.*) — Esoteric knowledge — especially the esoteric knowledge of the MANTRAS; GUPTA-VIDYÂ. See VIDYÂ.

Guṇa (*Sans.*, a string, a chord)—A quality or fundamental attribute of PRAKRITI; an expression of the universal substance.

The Sânkhya philosophy knows three GUṆAS, or modes of cosmic manifestation: TAMAS, inertness or darkness; SATTVA, the rhythmical expression—hence purity, truth, or light; and RAJAS, the energy or expression which has not yet been harmonised — hence the perceptible activity. See under these heads.

"These three fundamental qualities of matter—answering to three fundamental modifications in the consciousness of Ishvara,—inertia, activity, and harmony, these are the famous three Gunas without which Prakriti cannot manifest. Fundamental, essential, and unchangeable, they are present in every particle in the manifested universe, and according to their combinations is the nature of each particle."—ANNIE BESANT.

"Tamas is the unconscious unity or Prakṛti; Rajas is its expression in manifold and diverse forms; Sattva is the return to unity again, but unity of a higher kind, the unity of knowledge instead of ignorance."—*Theosophy in India.*

Guṇa-dharma—The duty that follows on the possession of certain qualities; NOBLESSE OBLIGE.

Guṇa-maya—That which is created by the three GUNAS.

Guṇa-vat—Endowed with qualities.

Gupta (*Sans.*)—Hidden; secret.

Gupta-vidyâ—See GUHYA-VIDYÂ.

Guru (*Sans.*)—1. A religious teacher.

"The real Guru is always an adept in the Occult Science."—*The Theosophist.*

2. Brihaspati as the preceptor of the gods.

Guru-deva—See DEVA-GURU.

Guru-kâra—Worship.

Guru-krama—Traditionary teaching.

Gyan—Incorrectly written for JÑÂNA (*q.v.*).

Gyan-yoga—JÑÂNA-YOGA (*q.v.*).

H

Hades—The Greek equivalent of KÂMA-LOKA.

Haiyah (*Heb.*)—The human soul; MANAS.

Hall of Ignorance—A metaphor of Mme. Blavatsky's[1] for the physical body as manifesting the consciousness of the EGO.

Hall of Learning—A metaphor of Mme. Blavatsky's[1] for the ASTRAL PLANE.

> "—the plane where sentiency and thirst after RASA (sensation) are the characteristic features."—"THE DREAMER."

Hall of Wisdom—A metaphor of Mme. Blavatsky's for the CAUSAL BODY as that in which the wisdom gained from incarnate existence is garnered.

Hamespita-midan—With the Parsis, the period during which the lower animals began to evolve into men.

Hansa (*Sans.*, a swan or goose)—1. The Bird (Angel) of Wisdom. 2. Brahman as Divine Wisdom. 3. The Self as the Pilgrim or Wanderer; the JIVÂTMÂ. 4. The third great Initiation whereby the initiated knows himself as a part of the Divine Life. 5. One who has passed through this Initiation.

> "Hansa is equal to 'A-ham-sa'—three words meaning 'I am He'; while, divided in still another way, it will read 'Is-ham,' 'He (is) I.' In this single word is contained, for him who understands the language of wisdom, the universal mystery, the doctrine of the identity of man's essence with god-essence."—*S.D.*, i. 106.

6. In the BHÂGAVATA PURÂNA, the one and only caste of the Hindûs, before the segregation by Manu into four. 7. A particular MANTRA or mystical beat.

[1] See *The Voice of the Silence.*

Hansa Vâhana—That of which Hamsa (the swan) is the vehicle; Brahman.

Hara—1. Shiva. 2. Deity.

> "Perishable is Pradhâna: imperishable, immortal, is Hara."—*Shvetâshvaṭara.*

Hari—Vishnu or Krishna. See HIRANYAGARBHA.

Hari-kesha (*Sans.*, yellow-haired)—One of the seven mystic rays of the Sun; SÂVITRÎ. See RAYS, THE SEVEN.

Hâtha Yoga—The teaching that growth of the soul is by means of the physical body, by the adoption of certain postures, by the regulation of the breath, or by other psycho-physical methods.

> "The theory of Hâtha Yoga is this:—that, on the whole, it is easiest to begin [development] with the physical body, because then you are dealing with a thing of which you, at least, know something; that, starting with your physical body, you can bring it under control to a well-nigh incredible extent; that, as the physical body corresponds in its various parts to the organs of the higher bodies, it is possible to reach those organs of the higher bodies by stimulating the organs of the lower."—*Theosophy and the New Psychology.*

Havis (*Sans.*)—A burnt-offering.

Havish-mantas—Sons of Fire; a class of PITRIS.

Hay-yah (*Heb.*)—BUDDHI.

Hea—See Ea.

Health Aura—The first AURA. It appears to the clairvoyant as a series of almost colourless lines radiating from the physical body. In health, these lines are said to radiate straight out from the body, but in sickness they droop, and become entangled with one another;[1] hence the name "Health Aura": it may be considered to be an emanation of the ETHERIC DOUBLE.

Heart of the Body—A poetical phrase for the AGNISHVÂTTAS (*q.v.*).

Heavenly Man—An appellation in the Kabala and in the Hermetic Schools for the Adam-Kadmon; the Son, the Third Person of the Trinity in the Secret Doctrine.

[1] See *Man, Visible and Invisible.*

Hebdomad (*Gk.*)—The Gnostic equivalent, apparently, of the ASTRAL REGIONS.

> "—the seven spheres or heavens, the home of the dead and of the unborn, the world of punishment and reward."—*Theos. Review.*

Hemâdri (*Sans.*, the golden mountain)—SUMERU.

Hermetic—Pertaining to the founder of a school of initiation; hence, ESOTERIC (*q.v.*).

Higher Ego—The Thinker, whose expression is the Individuality, or, regarded objectively, the Causal Body. See EGO.

Higher Manas—The higher mind; the region of abstract thought whence knowledge comes as direct intuition. See MANAS.

Higher Self—See SELF, THE.

Hina-yâna (*lit.*, the small vehicle)—"A scripture and a school of Buddhists, contrasted with the MAHÂYÂNA, the greater vehicle. Both schools are mystical. Also, in exoteric superstition, the lowest form of transmigration."[1]

Hiraṇya-garbha (*Sans.*, the golden egg)—1. Brahmâ. 2. The Cosmic Soul as the creative energy arising from desire.

> "Hiranyagarbha, Hari, and Shankara . . . are the purely metaphysical abstract qualities of Formation, Preservation, and Destruction."—*S.D.*, i. 46.

3. The centre of consciousness for the mental world.

Hoa—Ea (*q.v.*).

Holy Ghost—The Third Person of the Christian Trinity, the equivalent of the Hindû BRAHMÂ, the Hebrew SHEKINAH, or the Gnostic SOPHIA. Usual symbol, a dove. Type, fire.

Hormazd—Sometimes written for Ormazd (*q.v.*).

Horus—The Egyptian deity symbolising the sun; the CHRISTOS (*q.v.*).

Hotri (*Sans.*)—A sacrificing priest; symbolically, the senses as ministering to the fire of the desires.

Hotrî (*Sans.*)—One of the eight MÛRTIS or manifestations of Shiva in form.

Hvaniratha / **Hvanuatha**—In the Mazdean Scriptures, the earth; also written JANIRATHA.

[1] *Key to Theosophy.*

Hyle (*Gk.*, ὕλη, matter)—Primordial substance.

> "The first principle out of which the objective universe was formed."—*Theosophical Glossary*.

Hyperborean—The continent inhabited by the Second Race, the Hyperboreans. See ROOT-RACE.

> "—the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia."—*S.D.*, ii. 6.

I

Iao (*Gk.*)—1. With the ancient Chaldeans and Phœnicians, the mystic symbol representing the Supreme, whose name is not to be named;[1] hence, also, the seven rays proceeding therefrom, the HEPTAKIS, or seven Nature Powers. 2. With the Gnostics, Jehovah.

> "Just as the Iao of the Mysteries was distinct from Jehovah, so also were the later Iao and Abraxas or Abrasax of some Gnostic sects identical with the God of the Hebrews, who was the same as the Egyptian Horus."—*S.D.*, ii. 496.

Ichchhâ (*Sans.*, desire, will)—1. The first or Will aspect of the Trinity; and, similarly (2) the Will aspect of the Self in man.

Ichchhâ-nivritti—The suppression of desire; desire returning on itself.

Ichchhâ-shakti—The power of the will. Its ordinary manifestation on the physical plane is in the nerve-currents by which the muscles are controlled.

Ichvara—See Ishvara.

Îdâ—With the YOGÎS, the NÂDI on the left side of the spinal chord.

Iddhi—The Pâli equivalent of the Sanscrit Siddhi (*q.v.*).

Îkshana (*Sans.*)—An aspect of any object—the look of it.

Ilus (*Gk.*, mud)—HYLE (*q.v.*). *Cf.* Huxley's BATHYBIUS.

Incarnation—The spirit (MONAD) being veiled in the flesh (matter). See REINCARNATION.

---

[1] See *Isis Unveiled*, ii. 296–301, and *The Secret Doctrine*, ii. 565–571.

Incubus (*Lat.*)—A male SPOOK or ELEMENTAL of the vampire type.

Individual / **Individuality** — The expression of the Higher Ego (*q.v.*), or that which continues through a long series of incarnations, as distinguished from the personality, the expression of the Lower Ego (*q.v.*), or that which endures but for one incarnation. See MANAS.

Indra—In the early Vedic period, the Supreme Deity as represented by the sky or the heavens—ÂKÂSHA. Later, Indra was looked to as subordinate to the TRIMÛRTI; the consummation of the DEVAS of the intermediate regions.

> "Indra is the St Michael of the Hindû Pantheon—the chief of the militant host."—*S.D.*, ii. 395.

Indra-loka—The heaven-world of Indra and the KSHATTRIYAS.

Indriya / **Indrya** (*Sans.*, relating to Indra)—1. Power; capacity. 2. One of the senses or sense-organs. See JÑÂNENDRIYAS and KARMENDRIYAS. 3. A sensation and its perception. 4. The ASTRAL UPÂDHI which receives sensation.

Indriya Creation—In the PURÂNAS, the third of the seven creations.

Indriya-jñâna—Knowledge by the senses; perception.

Indriya-nigraha—Restraint of the senses.

Indriya-sanga—Non-attachment to sense-objects.

Indriya-svâpa (*Sans.*, the sleep of the senses)—1. Unconsciousness. 2. PRALAYA.

Indrya—See INDRIYA.

Indu (*Sans.*)—In the BRÂHMANAS, the moon.

Indu-vansha—CHANDRA-VANSHA (*q.v.*).

Initiate—One who has passed through one or more initiations (*q.v.*).

Initiation—The receiving of the higher knowledge and the powers that come therewith.

> "Initiation has to do with secret rites which are reserved for those only who have been prepared."—*Theos. Rev.*

There are said to be four great initiations before the soul may attain NIRVÂNA or liberation. The first of these—the SOHAN of the Buddhists, the PARIVRÂJAKA of the Hindûs—takes place when the aspirant passes from the Probationary

Path to the Path proper (*q.v.*), a definitely accepted CHELÂ (*q.v.*).

With reference to initiations into the ancient mysteries, such as those of Bacchus and Eleusis, we have but fragmentary information.[1]

Inner Man—The Higher MANAS; the Higher EGO.

Inner Round—It would appear that certain souls (SECOND-CLASS PITRIS), with the desire and potentiality of more rapid progression than ordinary humanity, pass on to the next globe, and work out their evolution round the planetary chain with such comparative rapidity that ordinary humanity is again overtaken, and such a soul appears among his fellows as one of the advanced, a FIRST-CLASS PITRIS. This process is known as the "Inner Round," and the souls taking it as "Inner Rounders."

Intuition—As used by Theosophists, this word generally signifies the direct speaking of the Higher Ego (*q.v.*).

Io—With the Egyptians and Greeks, the Great Mother, the equivalent of Aditi, Isis, or Eve, the Mother of all the living; hence, also, the moon and the circle, as symbolising the generative functions of the woman.

I.S.—A symbol of the Unmanifested.

Îsha (*Sans.*, power over anything)—Divine or Cosmic Consciousness at the NIRVÂNIC stage of its descent; the Cause of the manifested universe.

Îshitâ (*Sans.*, superiority)—The power of attaining supremacy; one of the eight VIBHÛTIS and powers of Shiva.

Ishta (*Sans.*)—Worshipped; worshipped with sacrifices.

Ishta-devatâ—1. The chosen or tutelary god. 2. The chosen form of worship.

Îshva (*Sans.*)—A spiritual teacher.

Ishvara (*Sans.*, the Lord)—1. The Supreme.

> "Ishvara is that mighty Centre of Consciousness that exists unchanged in the bosom of the One Existence."—*Evolution of Life and Form.*

2. A Solar Logos.

> "The Lord of any Universe, of any system, is called Îshvara."—*The Wisdom of the Upanishats.*

3. With the Vedântins, Cosmic Spirit; ÂTMAN.

[1] See *Orpheus*, by G. R. S. Mead.

Îshwara—See ÎSHVARA.

Isis—The Mother-divinity of the Egyptians, corresponding to the Aditi and Vâch of the Hindûs, the Io of the Greeks, or the Eva of the Chaldeans.

In allusion to the mystery which she personifies, Isis is usually represented with face veiled. In front of her temple at Sais was written :—

> "I am everything that hath been, that is, or that shall be; and no mortal hath ever yet removed the veil that shades my divinity from human eyes."

The moon, or a circle, is the symbol of Isis.

Îśitâ—See ÎSHITÂ.

Îśvara—See ÎSHVARA.

Itchâ—See ICHCHHÂ.

Iu-kabar Zivo—In Gnosticism, the Lord of the ÆONS; the CHRISTOS.

J

Jaḍa (*Sans.*, cold)—Inert; unconscious; inanimate.

Jagad / **Jagat** (*Sans.*, that which moves)—1. The world. 2. The universe. 3. A world-period.

Jagad-âtman—The Soul of the World.

Jagad-dhâtri (*Sans.*, the maintainer of the world)—Brahmâ; Vishnu. Also Sarasvatî and Durgâ.

Jagad-guru—The Teacher of the World. The epithet is applied to Brahmâ, Vishnu, or Shiva.

Jagad-îshvara—The Lord of the Universe; Shiva.

Jagad-uddhâra—Liberation from the world; salvation.

Jagad-vinasha (*Sans.*, the destruction of the world)—The end of a YUGA.

Jagad-yoni—1. In the PURÂNAS, "the womb of the world"; the First Cause.

> "Jagad Yoni is scarcely so much the 'Mother of the World,' or the 'Womb of the World,' as the 'Material Cause of the World.'"—*S.D.*, i. 77.

2. Shiva; Vishnu; Brahmâ; Krishna.

Jagan-nâtha—The Lord of the World; Vishnu.

Jagat—See JAGAD.

Jagat-karana—The Cause of the Universe.

Jagat-kartri—The Creator of the World; Brahmâ.

Jagat-svâmin—The Supreme.

Jagat-traya—The three worlds.

Jâgrad-avasthâ—The waking state.

Jâgrat (*Sans.*, being awake)—The waking state of consciousness (self-consciousness) in the physical world.

Jâgrata—1. JÂGRAT (*q.v.*). 2. The physical plane.

Jâgrata-avasthâ—See JÂGRAD-AVASTHÂ.

Jâgrat-svapna—Dreaming in the waking state; hence, illusion.

Jah—Jehovah (*q.v.*).

Jaina Cross—See SVASTIKA.

Jala (*Sans.*)—Water; APAS (*q.v.*).

Jala-rûpa (*Sans.*, the water-body)—The fish as the sign of Kâma-deva; MAKARA.

Jambu (*Sans.*)—1. The earth. 2. See JAMBU-DVÎPA.

Jambu-dvîpa—1. The lands of the earth; more particularly, Mount Meru, or the Sacred Land. 2. The first DVÎPA (*q.v.*).

Jana-loka / **Janah-loka** (*Sans.*)—The fifth LOKA or heaven-world of the Hindûs; that next above MAHAR-LOKA; NIRVÂNA.

Janma / **Janman** (*Sans.*)—Birth.

Japa-yajña (*Sans.*)—Murmuring prayers as a religious rite or sacrifice.

Jara-marana (*Sans.*)—One of the NIDÂNAS; old age and death.

Jâti (*Sans.*, birth)—1. The mode of birth; of these there are considered to be four, the CHATUR-YONÎ. 2. The form, class, or condition of existence as fixed by such birth; of these there are said to be six, the GÂTI.

Jâti-smara / **Jâti-smarana** Recollection of a former life.

Jaya (*Sans.*)—Conquering; being victorious.

Jayas—The twelve Emanations of Brahmâ working out the creation from the beginning of the KALPA; the twelve Creative Hierarchies.

Jehovah (*Heb.*)—The tribal god of the Israelites, symbolised in his creative aspect by the moon. Esoterically considered, Jehovah is one of the ELOHIM (*q.v.*), or Seven Creative Spirits.

Jhâna —See JÑÂNA.

Jîva (*Sans.*, existing)—1. Cosmic life or soul. 2. The separated portion of this life or soul animating a particular entity.

> "A portion of Mine own Self, transformed in the world of life into an immortal Jîva."—*Gîtâ*, xv. 7.

PRÂNA. 3. The Jîvâtmâ (*q.v.*).

> "A centre of potential vitality, with latent intelligence in it."—*S.D.*, i. 620.

Jîva-bhûta—1. The life of the body. 2. The soul of the world.

Jîva-loka—The world of living beings, as distinct from the world of the shades or PITRIS.

Jîvan-mukta—One who has obtained JÎVAN-MUKTI (*q.v.*).

> "One entirely and absolutely purified, and having nothing in common with earth except his body."—*S.D.*, iii. 60.

Jîvan-mukti—The Christ-state; the state of the highest Adepts. The JÎVANMUKTA dwells in NIRVÂNA, but descends to lower worlds for the purpose of helping on the evolution of humanity.

Jîvata—The JÎVÂTMA (*q.v.*).

Jîvâtma, **Jîvâtman** (*Sans.*)—1. The first coming forth of the Spirit; the MONAD. 2. The MONAD at any stage of its descent into the manifested worlds. Thus the JÎVÂTMA may signify the ÂTMA-BUDDHI-MANAS, or Soul of man, or it may signify their reflection in the RÛPA worlds below.

Jñâna, **Jñânam** (*Sans.*)—1. Spiritual insight; the deeper or divine vision; wisdom; GNOSIS. See VIJÑÂNA. 2. The Second Aspect of the Trinity.

Jñâna-kâya—The SUB-KOSHA, or sheath of wisdom, answering to the higher mental world.

Jñâna-mârga—The path of wisdom; the way of philosophy.

Jñâna-pâvana—Purifying knowledge; refining the understanding.

Jñâna-shakti—1. The wisdom-power; the power of pure knowledge rayed from the Logos. 2. The consciousness of the higher mind.

Jñâna-tattva—Knowledge of the TATTVAS; divine knowledge.

Jñânâtman—The All-wise.

Jñâna-yajna—The sacrifice in wisdom.

> "—wherein the soul casts itself in full surrender upon the bosom of the Supreme Knowledge and Love."—LIONEL BARNETT.

Jñâna-yoga—The YOGA of wisdom; union with the Divine by spiritual insight; the realisation of the Self through wisdom.

Jñânen-driyas (*Sans.*)—Exoterically, the five organs of sense, the means of receiving impressions from the outside world. These, with the five KARMENDRIYAS, form the ten INDRIYAS or senses. Esoterically, the inner or occult senses corresponding to these.

Jñânî / **Jñânin** (*Sans.*)—One who has supreme knowledge, the GNOSIS, or the seeker of the same.

> "One who sees the I in everything, and everything in the I."—"THE DREAMER."

Jñâta (*Sans.*, known, understood)—The abstract Cosmic Ego, as in the quotation above.

Jñâtavya (*Sans.*, to be known)—Conceivable.

Jñeya (*Sans.*)—Cognisable; an object of knowledge.

Jñeya-jña (*Sans.*, knowing what is to be known)—The mind.

Jogî—A YOGI (*q.v.*).

Jupiter—The Father of the Gods; the Zeus of the Greeks; the Brihaspati of the Hindûs.

Jyotis (*Sans.*, light)—1. The light of the sun, of fire, or of lightning. 2. Intelligence.

Jyotsnâ (*Sans.*, moonlight)—In the VISHNU PURÂNA, one of the four "Bodies of Brahmâ," the Body of Dawn (*q.v.*).

K

Ka (*Sans.*, Who?)—1. In the PURÂNAS: (*a*) the Inexplicable; the Unknown; (*b*) a name of Prajâpati, the Creator; (*c*) any deity that is supreme to the mind of his worshipper. 2. In ancient Egypt, the ASTRAL BODY.

Kabiri (*Phœn.*)—This seems to have been a generic term for any of the fire-deities—that is, those divine beings who express themselves in the world of the mind. Thus the KABIRI may be taken as identical with the KUMÂRAS (the AGNISHVÂTTAS), with the RUDRAS, or with the MANUS. Perhaps they are best considered as the medium whereby the sacred fire was brought to man and he became endowed with intellect and reason.

Kadmon (*Heb.*)—See ADAM-KADMON.

Kaivalya (*Sans.*)—1. Complete isolation; hence, abstraction, detachment. 2. The fourth chapter of the YOGA SUTRAS teaching; perfect purity of soul as the way of attaining beatitude or liberation. 3. JÎVANMUKTI (*q.v.*).

Kaivalya-mukti—A NIRVÂNIC state; beatitude.

Kako-daemon (*Gk.*)—An evil GENIUS.

Kâla (*Sans.*)—1. Time in its infinity. 2. Destiny; fate. 3. A phase of the moon. 4. Yama.

Kâla-bhrit
Kâla-krit } The sun.

Kâla-hansa—1. "The Swan out of Time and Space," *i.e.* Brahman. 2. Brahmâ.

Kâlâtita (*Sans.*, transcending time)—The One above KÂLA, *i.e.* Brahman.

Kali (*Sans.*, warfare)—1. The SHAKTI of Shiva. 2. See KALI-YUGA.

Kalikâpûrva (*Sans.*)—Acts begetting fresh KARMA, or KARMA not connected with a former life.

Kali-yuga—See YUGA.

Kalkî-avatâra—The AVATÂRA who is to come at the consummation of the present age (KALI). See VISHNU.

Kalpa (*Sans.*)—A period of activity or manifestation; a Day of Brahmâ (*q.v.*).

> "All beings . . . enter my lower nature at the end of a kalpa: at the beginning of a kalpa again I emanate them."—*Bhagavad Gîtâ*, ix. 7.

Kalpa-kshaya—The end of the KALPA.

Kâma (*Sans.*)—1. Desire or passion, especially sex-passion, in the abstract or as a personal god. 2. The fourth and highest principle of the QUATERNARY or mortal man.

> "It is the life manifesting in the astral body and

conditioned by it; it is characterised by the attribute of feeling, whether in the rudimentary form of sensation, or in the complex form of emotion, or in any of the grades that lie between."—*The Ancient Wisdom.*

Kâma-deva—1. A DEVA of the ASTRAL PLANE, especially the god of sex-love. 2. A nature-spirit or ELEMENTAL concerned with the building of ASTRAL bodies.

Kâma-dharana—The fulfilment of desire.

Kâma-dhâtu (*Sans.*)—The region (or state) of desire; KÂMA-LOKA.

Kâma-guna—An object of the senses.

Kâma-kâya—A sheath or form answering to the ASTRAL WORLD.

Kamala (*Sans.*, lustful)—The lotus (*q.v.*).

Kâma-loka—The place of desire; the ASTRAL (*q.v.*) region where the desires carried through from earth-life are expended, and the soul (JÎVÂTMA) becomes able to respond to purely mental vibrations; the HADES of the Greeks; the LIMBO of the Scholastics.

Kâma-manas—That blending of the mental and desire elements that forms the personality or common brain-intelligence of the man.

> "The energies that express themselves through the lower kinds of mental matter are so readily changed by it into the slower vibrations that are responded to by astral matter that the two bodies are continually vibrating together, and become very closely interwoven."—*The Ancient Wisdom.*

Kâma-rûpa—1. The vehicle of the desires and passions. The ASTRAL form of the man after the death of the physical body.

The theosophical teaching with reference to the KÂMA-RÛPA is that, when the death of the physical body takes place, the ASTRAL counterpart of this reforms itself with its coarsest substance disposed outwards; hence, the coarser vibrations of the ASTRAL WORLD are those first set up between it and its environment, and self-consciousness is first attained on one of the lower divisions of the ASTRAL plane. With time, the period depending upon the spiritual status of the soul, the coarser substance disintegrates, correspondence with substance at higher rates of vibration takes place, and self-consciousness in higher regions of the ASTRAL WORLD is reached. Finally, the last remnant of the

KÂMA-RÛPA passes away, and the soul loses consciousness preparatory to it entrance into the purely mental world.

Kâma-vachara—With the Buddhists, a class of KÂMA-LOKA DEVAS.

Kâma-vasâyitâ—The power of suppressing all desires; one of the eight VIBHÛTIS and powers of Shiva.

Kâmya (*Sans.*)—1. Relating to desire; desirable. 2. Optional; voluntary, in contradistinction to NITYA-KARMA, an indispensable observance.

Kâmyâ (*Sans.*)—Desire.

Kâraṇa (*Sans.*)—Cause.

Kâraṇa-guna—Essential cause; an elementary property.

Kâraṇa-kârana—The Cause of causes.

Kâraṇa Plane—The plane from which causes proceed; the mental plane.

Kâraṇa-sharîra—With the Vedântins, the CAUSAL BODY (*q.v.*).

Kâraṇâtma—The source of the ÂTMA.

> "One of the seven, and chief, reservoirs of the human Monads or Egos."—*S.D.*, iii. 58.

Kâraṇa-vihîna—Without a cause.

Kâraṇopadhi (*Sans.*)—With the TARAKA RAJ-YOGÎS: 1. The CAUSAL BODY. 2. The buddhic vehicle; the ÂNANDA-MÂYÂ-KOSHA.

Kara-tala—TALÂTALA (*q.v.*).

Karma / **Karman** (*Sans.*)—1. Action, activity, movement; moral or religious action. 2. That sequence of action generally known in the West as the Law of Cause and Effect.

> "It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but is universal harmony, tending ever to resume its original position, like a bough which, bent too forcibly, rebounds with corresponding vigour."—*S.D.*, ii. 319.

3. That which is the result of past cause or causes. Thus we speak of "good KARMA" and "evil KARMA," as the past actions have been good or evil; of "individual KARMA," of "national KARMA," of "collective KARMA," etc. KARMA is also known as "physical," "astral," or "mental," as it works itself out in these respective worlds. See ÂGÂMÎ KARMA, KRIYAMÂNA KARMA, PRÂRABDHA KARMA, SANCHITA KARMA.

Karma-bandhana—Bound to earth-life by KARMA.

Karma-deva—A god by action, not by birth (ÂJÂNA-DEVA); a RÛPA-DEVA.

Karma-deva-loka—The LOKA of the RÛPA-DEVAS.

Karma, The Lords of—"The great spiritual Intelligences who keep the KARMIC records, and adjust the complicated workings of KARMIC law";[1] the LIPIKA (*q.v.*).

Karma-mârga—The path of action.

Karma-mîmâmsâ—The PURVA-MÎMÂMSÂ (*q.v.*).

Karma-phala—The fruit of action.

Karmarambhaka—That KARMA that brings other KARMAS in its train.

Karma-sannyâsika—The SANNYÂSIN who has withdrawn from the life of action.

Karma-vasha—The consequences of the actions of a former life.

Karma-yoga—The YOGA of action; spiritual union attained by work; the realisation of the Self through works.

> "The Supreme gives to each the conception of the within and the without, by which each comes to know the other outside itself. This knowledge of each other is the preparation for the appropriation and assimilation which result in Karma Yoga."—*Theosophy in India.*

Karma-yuga—The KALI-YUGA.

Karmen-driyas (*Sans.*)—The physical activities; the five senses or sense-centres which produce action outwardly.

Kartâ (*Sans.*)—He who performs action.

Kartâ-yuga—The KRITA-YUGA.

Kaumâras—See KUMÂRAS.

Kaumâra Creation—In the VISHNU PURÂNA, the Ninth Creation; the creation of the Kumâras, *i.e.* of those who refused to beget progeny.

Kâya (*Sans.*)—The body.

Kâya-stha—The Supreme.

Kether (*Heb.*)—With the Kabalists: 1. The higher Sephirothal Triad; the "Crown." 2. The first of the Sephiroth; ÂTMA.

[1] Annie Besant.

Kevala-chaitanya (*Sans.*)—The mind alone; the isolated mind; the pure mind.

Kevalâtman (*Sans.*, the perfect unity of the spirit)—The Absolute.

Kevalin (*Sans.*)—1. A believer in the doctrine of the unity of spirit. 2. With the Jains, an Arhat.

Kha—With the Egyptians, the physical body.

Kha (*Sans.*, that where there is nothing [manifested]; hence)—1. The air; ether; ÂKÂSHA. 2. Brahman. 3. Understanding.

Khaba—With the Egyptians, the astral body.

Khado (*Tib.*)—Beings in female form, fair to look upon, but with no intellect—"only animal instinct"—with whom Fourth Race men intermarried. The Jewish "Lilith" and the Buddhist "Dâkînî" are types.[1]

Khandas—See SKANDHAS.

Kim-purushas (*Sans.*, what souls?)—The children of the Sun and Moon; a name of the Second Race beings.

Kin-nara (*Sans.*, what sort of man?)—In mythology, a man with the head of a horse; a class of GANDHARVAS.

Klesha (*Sans.*, pain or suffering)—1. In the Yoga philosophy there are five KLESHA-KÂRINS or causes of pain—ignorance (AVIDYÂ); egotism (ASMITÂ); desire (RÂGA); hatred (DVESHA); and love of life (ABHI-NIVESHA). 2. "The love of pleasure or of worldly enjoyment, evil or good."[2]

Kosha (*Sans.*, a vessel)—With the Vedântins, a sheath or vehicle for a particular grade or plane of consciousness. Thus the KOSHA, in the true meaning of the word, is discriminated from the SHARÎRA (*q.v.*) in that it only receives and responds to the vibrations of a particular world, mental, astral, or physical.

Kosmos (*Gk.*)—A spelling of COSMOS (*q.v.*).

It may be noted that H. P. Blavatsky usually signifies the whole universe by KOSMOS, and the solar system by COSMOS.

Krama-mukti (*Sans.*)—The attainment of NIRVÂNA by "steps," *i.e.* by repeated incarnations or other methods.

Kraunca—The fifth of the seven DVÎPAS of the PURÂNAS. See DVÎPA.

[1] H. P. Blavatsky. [2] See *The Secret Doctrine*, ii. 297–8.

Krikila—That manifestation of PRÂNA which produces the sense of hunger.

Krishna—In Hindûism: 1. The last incarnation of Vishnu. 2. The Second Aspect of the TRIMÛRTI; the CHRISTOS.

Krita (*Sans.*, done, finished)—The Krita-yuga.

Krita-yuga—See YUGA.

Kriyâ (*Sans.*)—Activity; that which is active or creative.

Kriya-mâna—The Creative Mind; the Third Aspect of the LOGOS.

Kriya-mâna Karma—That KARMA which each one is creating during his present earth-life.

Kriya-shakti—1. The creation of forms by means of thought; hence the power—divine or human—to manifest.

> "The mysterious power of thought which enables it to produce eternal, perceptible, phenomenal results by its own inherent energy."—*S.D.*, i. 312.

2. The out-going or self-sacrificing powers of the SELF or the EGO.

Kriya-yoga (*Sans.*, practical YOGA)—The first stage in the practice of YOGA.

> "Mortification, study, and surrendering the fruits of work to God, are called KRIYA YOGA."—PATANJALI.

Kshanadâ-chara (night-walkers)—Evil RAKSHASAS; goblins.

Kshânti—In Buddhism, one of the six virtues or "perfections"; patience. See PARAMITÂS.

> "Patience sweet that nought can ruffle."—*The Voice of the Silence*, iii.

Kshâtra, **Kshatriya**, **Kshattriya**—1. The warrior and governing caste of the Hindûs. 2. One of this caste.

Kshema (*Sans.*, at ease, comfortable)—Concern for the form or body as opposed to the life.

Kshetra (*Sans.*, a field)—1. The field of divine or human operations; space. 2. The physical body (as the field of the indwelling soul). See KSHETRAJÑA.

Kshetra-gña, **Kshetra-jña** (*Sans.*, embodied spirit)—1. The reincarnating principle; the JÎVÂTMA; the knower.

> "For this flesh ye see
> Is KSHETRA, is the field where Life disports;
> And that which views and knows it is the soul,
> KSHETRAJÑA."
> *Bhagavad Gîtâ*, xiii. 123 (Arnold's Translation).

2. Cosmically, ÂTMA.

> "Âtma alone is the one real and eternal substratum of all, the Essence and Absolute Knowledge, the KSHETRAJÑA."—*S.D.*, i. 623.

Kshiti (*Sans.*)—1. The destruction of the world at the end of the MANVANTARA. 2. The DEVA or personified principle of the earth (PRITHIVÎ); that TATTVA which is the Divine manifestation on the physical plane.

Kubera—See KUVERA.

Kumâra-budhi—The human EGO.

Kumâra-loka—The LOKA of the KUMÂRAS; NIRVÂNA.

Kumâras (*Sans.*, youths)—1. The four great Beings forming the highest in the occult hierarchy who help on the evolution of humanity. 2. One of the seven divisions of DHYAN CHOHANS[1] (*q.v.*). 3. The AGNISHVÂTTAS (*q.v.*); those having cosmic self-consciousness within the Buddhic World.

Kumbha / **Kumbhaka** (*Sans.*)—In PRÂNAYÂMA: 1. Holding the breath by closing the nostrils and mouth (*cf.* RECHAKA, PÛRAKA). 2. The pause between respiration and inspiration.

Kunda (*Sans.*)—Vishnu.

Kundalinî—The coiled-up "serpent"—the latent divine power in man.

> "The third stage of development is the awakening of the fiery Serpent—KUNDALINÎ—which is the Life that runs through the centres of these lotuses and unifies them, co-ordinating them into one harmonious whole. When this is done, the astral man is free."—"THE DREAMER."

Kundalinî-shakti—The KUNDALINÎ power.

> "It is the universal life-principle which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion; electricity and magnetism are but manifestations of it."—*S.D.*, i. 312.

Kûrma (*Sans.*, the tortoise)—An AVATÂRA taking the form of a tortoise; specifically, the second incarnation of Vishnu (*q.v.*).

Kuru-kṣhetra (*Sans.*, the field of the Kurus)—The Armageddon or great battlefield, typifying the area of the conflict between the spirit and its encasement.

> "The Kurukṣhetra of the universe is man."—ANNIE BESANT.

[1] See *The Secret Doctrine*, i. 495.

Kusha (*Sans.*, grass) — The fourth DVÎPA (*q.v.*); ancient Atlantis.

Kûṭa-stha (*Sans.*) — Immovable; unchangeable; eternal—as "spirit," or "space."

Kûṭastha-nitya—Eternally unchangeable.

Kutî-chaka (*Sans.*, the man who builds a hut)—The disciple or CHELÂ on the second stage of the Path (*q.v.*), where freedom from the personality, and the sense of unity with the One Life, are gained.

Kubera / **Kuvera** — The Hindû Plutus.

L

Laghima / **Laghiman** — (*Sans.*, lightness, of no weight)—One of the SIDDHIS by means of which the effect of gravitation is neutralised.

Lakshaṇa (*Sans.*)—A mark; sign; characteristic; attribute; symbol.

Lama (*Tib.*)—A priest.

Lanoo (*Tib.*)—In Northern Buddhism, a CHELÂ or student of the esoteric doctrine.

Lares (*Lat.*, tutelary gods)—The MANES or "shells" of the disembodied.

Laukika (*Sans.*, worldly, ordinary)—HÂTHA YOGA (*q.v.*).

Laya / **Laya-centre** / **Laya-point** — The neutral or zero point above and below which, or through which, some differentiation or change of manifestation takes place; hence the LAYA-CENTRE is that abstract point from which concrete manifestation proceeds. Each LAYA-CENTRE in the different sheaths is thus a centre of consciousness from the higher sheaths, and this applies both to the MICROCOSM and to the MACROCOSM.

> "The Swift and the Radiant One produces the Seven Laya Centres."—*Stanzas of Dzyan.*

Left-hand Path / **Left Path** — The path of those who seek all for selfish ends; the path of the Black Magician.

> "During the Fourth, Atlantean, Race . . . humanity branched off into two diametrically opposite paths, the Right- and the Left-hand Paths of Knowledge or VIDYA."—*S.D.*, i. 214.

Lemuria—The name given by Mme. Blavatsky[1] to all the countries inhabited by the Third Root-race. The main continent of Lemuria is stated to have reached from the middle of the South Atlantic Ocean, across South Africa, Australia, New Zealand, and the greater part of the South Pacific. Further eastward of this was a large island-continent stretching as far as, and including, the south of South America. Very nearly the whole of Europe and the greater part of Asia were, in this age, below the sea-level.[2]

> "Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age."—*S.D.*, ii. 327.

Lemurians—The Third Root-race—the "Sweat-born" and the "Egg-born" of *The Secret Doctrine*. They were of gigantic size, androgynes or hermaphrodites during the earlier periods of the Race, but afterwards differentiating into distinctly male and female forms. The Race, as those later evolved, was separable into seven sub-races, but information sufficient to respectively characterise these has not yet been obtained.

> "The degraded remnants of the Third Root-race who still inhabit the earth may be recognised in the aborigines of Australia, the Andaman Islanders, some hill-tribes of India, the Tierra-del-Fuegans, the Bushmen of Africa, and some other savage tribes."—*The Lost Lemuria.*

Lha (*Tib.*, a spirit)—In Northern Buddhism, high spiritual Beings:—(1) SOLAR or LUNAR PITRIS; (2) the ASURAS; (3) the AGNISHVÂTTAS.

Lhagpa (*Tib.*)—Mercury.

Lha-mayin (*Tib.*)—In Northern Buddhism, ELEMENTALS and evil spirits adverse to man.

Life-atom—See PERMANENT ATOM.

Life-wave—An expression used by Theosophists to figure forth the descent of the Logos into the objective worlds. The Triune Deity is described as manifesting in three LIFE-WAVES:—

The FIRST LIFE-WAVE is the outpouring of the Life of the Third Logos, the Brahmâ of the Hindûs, the Holy Ghost of the Christians. Sweeping downwards (or, more correctly, from within outwards), it endows the substance of the

---

[1] See *The Secret Doctrine*, ii. 7.
[2] See *The Lost Lemuria*, W. Scott-Elliot.

different worlds, "the fivefold field," with a simple capacity to respond to impulse or vibration (the TANMÂTRAS).

The Life of the Second Logos, the Vishnu of the Hindûs, the Christos of the Christians, then, in similar manner, floods the different planes, giving forth as emanations the DEVAS and the PITRIS, gathering the atoms into forms, forming stable centres which are slowly evolved by impact and response to impact into a consciousness of their own, and a yet more vivid consciousness, until they are ready for the descent of the THIRD LIFE-WAVE, that of the First Logos, Shiva, the Father, whereby they become self-conscious, and thus they enter the ranks of humanity.[1]

Light, Body of—See BODY OF DAY.

Light of the Logos—FOHAT (*q.v.*).

Linga / **Lingam** (*Sans.*, the characteristic mark) — 1. The male creative power in nature; the male phallic symbol; the emblem of Shiva. 2. MÛLAPRAKRITI or PRADHÂNA. 3. An order of religious students. 4. See LINGA-SHARÎRA.

Linga-deha—The subtile body; the LINGA-SHARÎRA (*q.v.*).

Lingârchana—Phallic worship.

Linga-sharîra—This term has been used by theosophical writers for the ETHERIC DOUBLE (*q.v.*). In the Sânkhya system of the Hindûs, however, it is found to signify any, or all, of the super-physical bodies, without discrimination.

Linga-stha—A religious student.

Lipika (*Sans.*, a writing)—The Lords of KARMA. (See KARMA, THE LORDS OF).

> "The Lipika, the great Karmic deities of the Kosmos, weigh the deeds of each personality when the final separation of its principles takes place in Kâmaloka, and give, as it were, the mould of an etheric double exactly suitable to its Karma for the man's next birth." —*Manual V.*

Loca—See LOKA.

Logos (*Gk.*, the Word)—1. The mighty Being in whom, and by whom, the solar system exists. 2. The Deity of a PLANETARY CHAIN. See PLANETARY LOGOS.

> "With Himself He brings the fruits of a past kosmos —the mighty spiritual Intelligences who are to be His

[1] See *The Life-Waves*, by "The Dreamer."

co-workers and agents in the universe. . . . Highest of these are 'the Seven,' often Themselves spoken of as Logoi, since each in His place is the centre of a distinct department in the kosmos, as the Logos is the centre of the whole."—*The Ancient Wisdom.*

Loka (*Sans.*)—A place, plane, or kingdom. See TALA. With the Hindûs, the seven LOKAS are BHÛH, BHUVAH, SVAH, MAHAH, JANAH, TAPAH, and SATYA. The PISÂCHA, YAKSHA, RAKSHASA, GANDHARVA, INDRA, SOMA, PITRI and BRAHMÂ-LOKAS are also known in the Sânkhya and Vedânta systems. See under these heads.

Loka-dhâtri (*Sans.*, the Creator of the World)—Shiva.

Loka-kalpa—1. Manifestation as a world. 2. A world-period or age.

Loka-mâya—Space; that which contains the world.

Loka-tattva (*Sans.*, world-truth)—Knowledge of the microcosm, man.

Loka-traya—The three worlds.

Lokeshvara (*Sans.*, Lord of the world)—Buddha.

Loki—With the old Norsemen: 1. The Fire-god. 2. The opposing DEMIURG: the Devil.

Lokottara—The RÂJA YOGA system (*q.v.*).

Lords of the Dark Face—See DARK FACE.

Lords of the Flame—The AGNISHVÂTTAS (*q.v.*).

Lords of Karma—See KARMA, LORDS OF.

Lords of the Moon
Lords of the Twilight } The BARHISHADS (*q.v.*).

Lotus—The "flower of power"—a favourite symbol with occultists and teachers in the East for: 1. The Cosmos. 2. Man.

"The popular reasons are: (1) . . . the seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world; (2) the fact that the lotus plant grows up through the water, having its root in the . . . mud, and spreading its flower in the air above. The root . . . represents material life; the stalk, passing up through the water, typifies existence in the astral world; and the flower, floating on the water,

opening to the sky, is emblematical of spiritual being." —*S.D.*, i. 88.

3. The dual creative power, either in its cosmic aspect (matter-force, etc.), or as personalised in the male-female form. 4. The feminine side of generation; hence an attribute of Isis, Vishnu, etc. 5. A CHAKRA or CENTRE (*q.v.*). 6. A spiritual centre; Mount Meru. 7. A NÂGA (*q.v.*).

Lower Dhyânis—The SOLAR PITRIS (*q.v.*).

Lower Ego—See EGO.

Lower Manas
Lower Mind } See MANAS.

Lower Self—See SELF.

Lunar Body
Lunar Form } Terms used for the ASTRAL BODY (*q.v.*).

Lunar Chain—The Third PLANETARY CHAIN (*q.v.*).

Lunar Pitris—Beings who have attained to so high a position in evolution on the preceding PLANETARY CHAIN—the Lunar —that they are now able to help on—"to father"—the evolution of humanity on this, the TERRENE CHAIN. The term, then, with this definition, includes the BARHISHADS (*q.v.*) and the LOWER DHYÂNIS or SOLAR PITRIS (*q.v.*), but does not include the less advanced entities from the LUNAR CHAIN, constituting the bulk of our present races, the seven classes of "LUNAR PITRIS" often spoken of by Mme. Blavatsky. For these Mrs Besant has suggested the apt phrase "EX-LUNAR MONADS" (*q.v.*), as avoiding confusion with the true PITRIS.

M

Maât—With the ancient Egyptians, KARMA or the just law.

Macrocosm (*Gk.*)—The great cosmos; the universe. See MICROCOSM.

Madhayamâ-vâch—See MADHYAMÂ-VÂCH.

Madhyamâ (*Sans.*, the middle)—1. That which connects the Divine and the human, *i.e.* FOHAT, the "Light of the Logos." 2. In the Vedânta system, the third aspect of VÂCH, viz. VÂCH as revealed through the KAMA-MANASIC centres, before it reaches the physical sense of hearing; ANÂHATA-SHABDA.

Madhyamâ-loka—The middle world; the earth.

Madhyamâ-vâch
Madhayamâ-vâch } See MADHYAMÂ and ŚÛKSHMA.

Madhyamâ-yâna—With the Buddhists, the middle path or way of salvation.

Magic—See BLACK MAGIC; WHITE MAGIC.

Mah
Mahâ } (*Sans.*)—Great, as in the following compounds:—

Mahâ-âtma—The Great Spirit; Brahmâ.

Mahâ-bhûta—1. A great BHÛTA or corporeal being. 2. Physical matter.

Mahâ-bhutam—1. One of the five ELEMENTS (*q.v.*). 2. A gross element, as distinguished from its primary principle or TANMÂTRA. 3. With the Vedântins, the subtile or underlying element, the "gross elements" with them being the PAÑCHÎKRITA.

Mahâ-buddhi (*Sans.*, great understanding)—MAHAT (*q.v.*).

Mahâ-chohan—A DHYÂN CHOHAN (*q.v.*).

Mahad-brahmâ—The substance of the universe vivified by the descent of the First LIFE-WAVE.

Mahâ-dev
Mahâ-deva } 1. A great DEVA; a MAHÂRÂJAH (*q.v.*). 2. Shiva or Vishnu.

Maha-devi—1. A great goddess. 2. The SHÂKTI or wife of Shiva or Vishnu.

Mahâ-guna—The chief quality or property (of an object).

Mahâ-guru—The great Teacher; the CHRISTOS.

Mahah-loka—See MAHÂ-LOKA.

Mahâ-kâla—Shiva as the Destroyer.

Mahâ-kalpa—A great period of time; a MANVANTARA (*q.v.*).

Mahâ-kârana—The cause above the mental; objectivity at BUDDHIC heights.

Mahâkâsha—All space or ÂKÂSHA.

Mahâ-loka
Mahar-loka } The fourth LOKA or heaven-world of the Hindûs, next above SVAH-LOKA; the BUDDHIC PLANE.[1]

Mahâ-makha—A great sacrifice. See MAHÂ-YAJÑAS.

[1] But it should be noted that some authorities consider that the Higher Mental World is signified by the term.

Mahâ-manvantara—A thousand MAHÂ-YUGAS; a "Day of Brahmâ," *i.e.* 4320 million years.

Mahâ-mâyâ—1. The great MÂYÂ; the manifested universe. 2. Vishnu; Shiva.

Mahâ-moha (*Sans.*, great confusion of mind)—The great desire of the separate self for sensation; one of the five miseries of Patanjali.

Mahâ-mudrâ—With the YOGÎS, a particular pose of the hands or feet.

Mahâ-para-nirvâna—The first field of the Logos; ÂDI (*q.v.*).

Mahâ-patha (*Sans.*, the chief path)—Knowledge of the spiritual; absorption in the Divine.

Mahâ-prajâpati—Vishnu.

Mahâ-pralaya—The great period of rest after every "Day of Brahmâ." See PRALAYA.

Mahâ-purusha—1. PARAMÂTMAN (*q.v.*). 2. Vishnu.

Mahâ-râjahs—The four great Beings, Kings of the DHYÂN CHOHANS, who supervise the working out of the laws emanating from the "Lords of KARMA"; the MAHÂ-DEVAS, or DEVA-RÂJAHS, presiding over the four cardinal points.

Mahâ-râjikâs—1. A class of DEVAS (stated to be 236 in number). 2. Vishnu.

Mahâ-rakshâ—With the Buddhists, a tutelary goddess, of whom there are five.

Mahar-lokâ—See MAHÂ-LOKA.

Maharshis—Great RISHIS or PRAJÂPATIS, of whom seven are mentioned in the *Mahâbhârata*.

Mahâ-śûnyatâ (*Sans.*, the great void)—With the Buddhists, space; chaos.

Mahâ-sura—1. The great Sura; Lucifer; Satan. 2. Durgâ.

Mahat (*Sans.*, the Great One)—Cosmic or Divine mind; the manifestation of the Third Logos on the third PLANE.

Mahâ-tala (*Sans.*, very deep)—The second of the seven hells of the Vedântin. It corresponds to, or is in antithesis with, TAPAH-LOKA.

> It is the "abode of man's astral shadow of the gross body, which shadow takes up the characteristics of this sphere."—*S.D.*, iii. 568–9.

Mahâ-tamas—Gross (spiritual) darkness.

Mahâ-tapas—1. One doing severe penances. 2. Vishnu.

Mahâ-tattva (*Sans.*, the great principle)—1. In the Sânkhya system, MAHAT; the intellect. 2. The first of the "seven creations" of the PURÂNAS.

Mahâtma }
Mahâtman } (*Sans.*, a great spirit)—1. One who has attained NIRVÂNA, or liberation, but retains his physical body for the purpose of helping forward the progress of humanity. The word is the equivalent of the Buddhist ARHAT (*q.v.*). See MASTER. 2. The Supreme.

Mahat-tattva—See MAHÂ-TATTVA.

Mahat-tattva Creation—The first of the Seven Creations of the PURÂNAS.

Mahâ-varâha—Vishnu as boar-AVATÂRA.

Mahâ-vidyâ (*Sans.*, great knowledge)—Magic or occult knowledge. See VIDYÂ.

> "The highest Initiates alone are in possession of this science, which embraces almost universal knowledge."—*Theosophical Glossary.*

Mahâ-vishnu—The Solar Logos.

Mahâ-yajñas (*Sans.*, great sacrifices)—The five sacrifices of the Hindûs known as BRAHMÂ-YAJÑA, DEVA-YAJÑA, PITRI-YAJÑA, MANUSHYA-YAJÑA, and BHÛTA-YAJÑA (*q.v.*); or the first three together with BALI-YAJÑA and URI-YAJÑA (*q.v.*).

Mahâ-yâmya—Vishnu.

Mahâ-yâna (*Sans.*, the great vehicle)—1. The Cosmos as manifesting the Soul; ANIMA MUNDI. 2. A school of orthodox Buddhism founded by NÂGÂRJUNA. It lays stress on the contemplative method, teaching that wisdom, which alone can dispel ignorance or illusion, is so gained.

Mahâ-yoga—The perfection of YOGA, "seeing the Self as one with God."

Mahâ-yogî }
Mahâ-yogin } 1. A great YOGÎ or ascetic. 2. Shiva.

Mahâ-yuga—A great cycle or age. In the Hindû Scriptures a MAHÂYUGA is given as the aggregate of the four YUGAS (see YUGA), *i.e.* as 4,320,000 years, the thousandth part of a "Day of Brahmâ."

Maheshvara—Shiva.

Mahiman (*Sans.*, greatness)—The magical power of increasing in size at will; one of the eight VIBHÛTIS and powers of Shiva.

Maia—See MÂYÂ.

Maitreya (*Sans.*, friendly)—In the PURÂNAS, Brahmâ's "Body of Dawn."

Makara (*Sans.*)—1. In Hindû astrology, the Crocodile (so-called), or the tenth sign of the Zodiac. 2. The Fifth Hierarchy of celestial beings presiding over the sign symbolised by the pentagon; the ASURAS (*q.v.*). 3. The symbol of KÂMA-DEVA.

Malkuth (*Heb.*)—The earth.

Mâna (*Sans.*)—Measuring, mental or otherwise.

Manaḥ (*Sans.*)—MANAS (*q.v.*).

Manana (*Sans.*)—Contemplation; meditation.

Manas (*Sans.*, mind)—1. The world of mind or mental forms; the field of consciousness that lies between the BUDDHIC and ASTRAL PLANES; MAHAT. 2. The mind of man, answering to the MAHAT of the cosmos.

MANAS is known to Theosophists under two aspects, the HIGHER MIND, comprising the INDIVIDUALITY (*q.v.*), and the LOWER MIND, comprising the PERSONALITY (*q.v.*). The HIGHER MIND, involved with ÂTMA-BUDDHI, forms the microcosmic trinity or Self; the LOWER MIND, involved with KAMIC elements, forms the personal and desire nature of the man. The first is immortal; the second, mortal.

Mânasa (*Sans.*, pertaining to the mind)—1. The Supreme Being as MAHAT (*q.v.*). 2. Vishnu.

Mânasa-devas—The RÛPA or ARÛPA DEVAS of the mental world.

Mânasa-dhyânis—The DHYÂNIS of the mental world.

Manasâ-jñâyin—Perceiving intuitionally.

Mânasa-pitris—Those PITRIS who endow the human MONADS with mind or the reasoning principles; the AGNISHVÂTTAS (*q.v.*).

Mânasa-putra-loka—The LOKA of the MÂNASAPUTRAS: NIRVÂNA.

Mânasa-putras (*Sans.*, sons of mind)—A comprehensive term for certain beings from a more advanced evolution than ours who "throw out sparks of mind," or incarnate on this globe in order that the upward progress of the human soul may be continued by its endowment with mind or the reasoning principles. It will thus be seen that the MÂNASAPUTRAS act as the medium for the THIRD OUT-

POURING from the Logos, whereby the soul becomes self-conscious in the physical world, and the CAUSAL BODY is formed.

The MÂNASAPUTRAS include the ASURAS (*q.v.*), the AGNISHVÂTTAS (*q.v.*), and the "Dragons of Wisdom" from the Venus Chain[1] (*q.v.*).

Mânasa-rûpa—Any form in the Lower Mental World.

Mânasa-tva (*Sans.*, thoughtfulness)—The thought-form.

Mânasic Plane—The Mental Plane; the Third World. See MANAS.

Manasi-ja (*Sans.*, mind-born)—1. Mental. 2. KÂMA-DEVA.

Manasi-kâra—Reflection.

Manas-kâra—Consciousness of sensation.

Manas-maya—Spiritual.

Manas-samyama—See SAMYAMA.

Manas-sûtrâtma—With the Vedântins, the Reincarnating Principle, or "Thread-soul," on which are strung the "beads" of each incarnate existence; the CAUSAL BODY (*q.v.*).

Manas-taijasi (*Sans.*, the radiant MANAS)—MANAS illuminated by the HIGHER SELF.

> "A state of the Higher Ego which only high metaphysicians are able to realise and comprehend."—*Key to Theosophy*.

Mandjusri (*Tib.*)—In Northern Buddhism, the Third Logos; the Creator.

Mândya (*Sans.*)—Slowness; apathy; torpor.

Manes (*Lat.*)—The spooks or "shells" of departed spirits; the KÂMA-RÛPA.

Mani-pûra / **Mani-pûraka** (*Sans.*)—With the YOGÎS, the third LOTUS, or ganglionic centre, opposite the heart.

Mano-bhû / **Mano-bhuta** (*Sans.*)—1. Mind with sheath answering to the physical world. 2. The passion of love.

Mano-dhâtu—The world of mind.

[1] Mrs Besant also includes among the MÂNASAPUTRAS the LOWER DHYÂNIS or SOLAR PITRIS (see *The Pedigree of Man*, p. 99); but if the term is to be reserved for those beings who have transcended Mind, as seems most desirable, the two classes of SOLAR PITRIS cannot be legitimately spoken of as "MÂNASAPUTRAS."

Mano-dvâravârjana (*Pâli*, the opening of the doors of the mind)—In Buddhism, the change that comes to the man when he becomes conscious that the things which are seen are temporal, and so, henceforth, devotes his life-energy to the things which are not seen, the eternal. VIVEKA (*q.v.*) is the Sanscrit equivalent.

Mano-gata—Existing in the mind; a concept.

Mano-ja
Mano-janman } (*Sans.*, mind-born)—KÂMA-ḌEVA.

Mano-kâya—The SUB-KOSHA or sheath answering to the Lower Mental World.

Mano-laya—The loss of consciousness.

Mano-mâyâ (*Sans.*, made from mind)—With the Vedântins, manifested mind; the Lower Mental World.

Mano-mâyâ-kosha—With the Vedântins, the sheath of the lower mental principles; the instrument for the gaining of experience.

Mano-vinayana—Mental discipline.

Mano-vritti—Mental activities or disturbances.

Mano-yoga—Attention; concentration.

Mantra
Mantram } (*Sans.*, speech)—1. A form of words or syllables rhythmically arranged so that when sounded certain vibrations are generated, producing a desired effect on higher planes. But

> "in the great majority of cases the formula does nothing beyond strengthening the will of the person who uses it, and impressing upon the mind of the subject the result which it is desired to achieve." Withal "there is a much rarer type of mantram in which the sounds themselves produce a definite effect."
> —*Some Glimpses of Occultism.*

2. The SAMHITÂ or hymnal portion of the VEDA.

Mantra-bîja
Mantra-bîjam } (*Sans.*, the magic seed)—The first syllable of a MANTRA, where the keynote is struck.

Mantra-prayoga
Mantra-sâdhana } Magical formula.

Mantra-yoga—YOGA which uses MANTRAS for its attainment.

Mantreshvara—Lord of MANTRAS or incantations.

Mantrikâ-shakti—The power of the MANTRAM.

> "The power of the mirific ineffable Name is the crown of this shakti."—*S.D.*, i. 312.

Manu (*Sans.*, thought)—This word has been used with very varied connotations, but is correctly applicable to (1) the presiding Spirit—if personalised, the Creator, Ruler, and Guide—of a Race, a Round, or a Globe.[1]

> "Esoterically, every Manu, as an anthropomorphised patron of his special cycle (or Round) is but the personified idea of the Thought Divine . . . each of the Manus, therefore, being the special god, the creator and fashioner, of all that appears during his own respective cycle of being or manvantara."—*S.D.*, i. 93.

Each Round has two MANUS, a ROOT MANU (*q.v.*) and a SEED MANU (*q.v.*). The names of these will be found in *The Secret Doctrine.*[2] 2. A MANVANTARA (*q.v.*).

Manu-antara—See MANVANTARA.

Manushî-buddha (*Sans.*, a human Buddha)—A BODHISATTVA.

Manushya-yajña—The sacrifice or act of devotion due to men; one of the five sacrifices of the Hindû householder; hospitality.

Manv-antara (*Sans.*, MANU-ANTARA, the period between two MANUS)—The cycle of manifestation as opposed to PRALAYA or non-manifestation. It includes the seven ROUNDS (*q.v.*) of the great LIFE-WAVE of the Logos. The duration of the period, taking it as one-fourteenth of a "Day of Brahmâ" (*q.v.*), would be 308,571,428 years, and Mme. Blavatsky, in the *Key to Theosophy*, gives 308,448,000 years as "the reign of one Manu." Taking it, however, as 71 MAHÂ-YUGAS,[3] the period would be 306,720,000 years.

Mâra (*Pâli*, destroying)—With the Buddhists: 1. An ASTRAL Demon, ASURA, Devil, or "God of Darkness," by means of which temptation and death come to men, but by means of which, also, they attain strength for a higher spiritual life. 2. The God of Love—the equivalent of the Hindû KÂMA, or the Greek EROS.

Mâra-hîja—A magical formula.

Mârga (*Sans.*)—A path or way. Four paths to liberation are known in Hinduism, viz.: KARMA-MÂRGA, JÑÂNA-MÂRGA, BHAKTI-MÂRGA, and ḌHYÂNA-MÂRGA (*qq. vv.*).

---

[1] On the one hand, the word has been used for the presiding Spirit of a Planetary Chain, and on the other hand, for the Beings who preside over the different sub-races and families; but the term PLANETARY LOGOS is preferable for the first, and RISHIS (*q.v.*) for the second.

[2] Vol. ii. 323.

[3] See *The Secret Doctrine*, ii. 73.

Mârga-vati—The goddess taking charge of those on the way, *i.e.* travellers.

Maruts (*Sans.*, the winds)—In the VEDAS, the winds as the sons (or manifestations) of Rudra; RUDRAS (*q.v.*).

Mash-mak—The name of the Atlanteans for the "vril," a certain infinite energy which they were able to draw from nature and make use of as desired.

Master—A Being who has attained to âtmic or nirvânic consciousness. Theosophists so designate the Adepts or Mahatmas from whom they have their occult teachings.

> "The Masters are those who have passed through five great initiations, the four upon the path, and one beyond, which makes the Master."—ANNIE BESANT.

Mâti (*Sans.*, measure)—Definite knowledge.

Mâtra (*Sans.*, a measure)—1. A limitation; hence, a manifestation. 2. A manifestation of the one Self as man. The three MÂTRAS are the ADHI-BHÛTA, the ADHI-DAIVA, and the ADHI-YAJÑA (*q.v.*); they are the equivalent of the ÂTMA-BUDDHI-MANAS of the Vedântist.

Matsya (*Sans.*, a fish)—An AVATÂRA in the form of a fish. Specifically, the first incarnation of Vishnu (*q.v.*).

Matsya-kûrmâdy-avatârin—An AVATÂRA in fish or tortoise form; Vishnu.

Mauna / **Maunam** (*Sans.*, the position of a MUNI)—Restraining the speech; silence.

Mauna-vrata—The vow of silence.

Mâyâ (*Sans.*, illusion)—1. In its widest sense, MÂYÂ, being the principle of form or limitation, may be said to include all manifestation, and so we have to go beyond manifestation to escape from it; but the word is generally used in a relative sense for phenomena or objective appearances that are created by the mind.

> "The nearer a body is to the Unknown Substance, the more it approaches Reality, as being the further removed from the world of Mâyâ."—*S.D.*, i. 169.
>
> "The term Mâyâ, though sometimes used as a synonym for AVIDYÂ, is, properly speaking, applicable to PRAKṚITI only."—*The Theosophist.*

2. The power of producing illusion. 3. The creative power by which the universe comes into manifestation.

> "Mâyâ is conceived as a cosmic entity, a universal substance or sum of forces comprehending all con-

ditioned powers, causes and effects. In itself it is unreal, opposed to the Real or Absolute Thought which informs it."—LIONEL BURNETT.

Mâyâ-maya—Creating illusion; magical.

Mâyâ-moha—An illusive form; a form that deludes.

Mâyâ-shakti—The manifested cosmic or divine life.

Mâyâ-vâda—The teaching of illusion; Buddhism.

Mâyâvi—1. The mind as manifested through the physical body. 2. The MÂYÂVI-RÛPA (*q.v.*).

Mâyâvic—Pertaining to the mind, as above.

Mâyâvi-rûpa (*Sans.*, illusory body)—An artificial vehicle or sheath formed of mental and astral elements by an exercise of the will of an Adept (*i.e.* by KRIYÂ-SHAKTI) for the purpose of functioning in these two worlds.

Mâyâ-yoga—The YOGA of illusion or magic.

Mazda—See AHURA-MAZDA.

Mega-cosm (*Gk.*, the great world)—The world of the "Astral Light."

Meru, Mount—1. In the PURÂNAS, exoterically, the abode of the gods—the Olympus of the Greeks. 2. The sacred land at the North Pole; "the seed-vessel of the earth."

Micro-cosm (*Gk.*)—The reflection in miniature of the MACROCOSM. Thus, the atom may be spoken of as the "microcosm" of the solar system, its electrons moving under the same laws; and man may be termed the "microcosm" of the universe, since he has within himself all the forms and elements of that universe.

Migmar—The planet Mars.

"Behold Migmar, as in his crimson veils his Eye sweeps over slumbering Earth."—*The Voice of the Silence.*

Mîmânsâ / **Mîmâmsâ** (*Sans.*, reflection)—There are two schools of Hindû philosophy under this name, the PURVA-MÎMÂNSÂ (*q.v.*) or KARMA-MÎMÂNSÂ, and the UTTARA-MÎMÂNSÂ or BRAHMÂ-MÎMÂNSÂ, more generally known as the VEDÂNTA (*q.v.*).

Minor Pralaya—See PRALAYA.

Mithyâ (*Sans.*)—Mythically; distortedly; falsely.

Môha (*Sans.*, unconsciousness; nescience)—In the evolution of man: (1) that inert state of the sheaths when all manifestations of life are a simple response to external impact; (2) this response to external impact, later growing into (3) the desire of the separated consciousness for sensation.

Môha-jâla—The delusion of the world of sense-objects.

Môha-mantra—A MANTRA creating a spell or delusion.

Mohan-astra—See ASTRA.

Môha-shâstra—Delusive or false teaching.

Moira (*Gk.*)—Desiring; personalised as Moira, goddess of fate.

Moksha (*Sans.*, liberation, deliverance)—One of the CHATUR-BHADRAS, a state of bliss; NIRVÂNA (*q.v.*).

Moksha-jñâna—Knowledge of salvation.

Monad (*Gk.*, *μόνος*, alone)—The one Self, or "Divine Spark," that gives the life, the fire, the consciousness to the form. Although one in essence, it is to be regarded as permeating all planes and kingdoms; thus we have the "mineral MONAD," the "vegetable MONAD," the "ASTRAL MONAD, etc.

> "The Monads are not DISCRETE principles, limited or conditioned, but rays from that one universal ABSOLUTE Principle."—*S.D.*, ii. 176.
>
> "It is called the Monad whether it be the Monad of spirit-matter, Âtma, or the Monad of form, Âtma-Buddhi, or the human Monad, Âtma-Buddhi-Manas. In each case it is a unit, and acts as a unit, whether the unit be one-faced, two-faced, or three-faced."—*The Ancient Wisdom.*
>
> "As a well-made mirror produces a perfect image of an object, so is the human Spirit, Âtma-Buddhi-Manas, a perfect image of the Monad—is, indeed, the Monad himself veiled in denser matter."—*A Study in Consciousness.*

Monadic Essence—The atomic or innermost condition of the substance of a plane ensouled by the SECOND LIFE-WAVE. See ELEMENTAL ESSENCE.

> "We may define Monadic Essence . . . as atomic matter ensouled by the life of the Second Logos; it is His clothing for the vivifying and holding together of forms."—*A Study in Consciousness.*

Mono-genesis (*Gk.*, born of one)—Proserpine or other semi-divine person.

Monos (*Gk.*)—The Monad (*q.v.*).

Mount Meru—See MERU.

Mudita (*Sans.*, joyful)—With the Buddhists, one of the five kinds of meditation; the meditation of joy.

Mukhya (*Sans.*, the chief, the primary)—In the PURÂNAS, the Fourth Creation, that of the vegetable kingdom.

Mukhya-prâna (*Sans.*, the chief PRÂNA)—The objective manifestation of ÂTMA in the body.

Mukta
Muktam } (*Sans.*, set free)—One who has attained MOKSHA; the spirit released from the body.

Muktâtman—The spirit released from matter.

Mukti (*Sans.*, setting free)—Final liberation; beatitude; NIRVÂNA.

Mukti-mârga—The way of liberation.

Mûla (*Sans.*, the root).

Mûla-dhâra—With the YOGÎS, the lowermost centre, or CHAKRA, situated at the solar plexus; the basic LOTUS wherein lies latent the KUNDALINÎ.

Mûla-kârana—The first cause.

Mûla-prakriti (*Sans.*, the root of nature)—1. The eternal primordial substance from which comes all manifestation.

> "In contradistinction to the manifested Universe of matter, the term Mûlaprakriti . . . or the unmanifested primordial matter . . . is applied by the Vedântins to Parabrahman."—*S.D.*, i. 39.

2. The noumena of which phenomena are the expression.

Mumuksha
Mumukshu
Mumukshatva } (*Sans.*)—1. An intense desire for MOKSHA or liberation from the transitory; it indicates: 2. The last stage of the PROBATIONARY PATH (*q.v.*).

Muni (*Sans.*)—1. A saint, a sage, or an ascetic.

> "The characteristic mark of the MUNI of stable mind is that he has no anxiety about untoward things, nor any attachment to those which conduce to pleasure."—"THE DREAMER."

2. One who is under a vow of perfect silence.

Munîndra
Munîśa
Munîshvara } (*Sans.*, the chief of saints)—A Buddha.

Munniksha—See MUMUKSHA.

Mûrti (*Sans.*)—Anything which is a manifestation in form or suffers limitations; *e.g.*, earth, fire, etc.

Mûrti-mat—1. Having a bodily form; incarnate; personified. 2. An inherent attribute.

Myalba (*Tib.*)—In Northern Buddhism: 1. the Earth,

> "called HELL for those who reincarnate in it for punishment."—*Theosophical Glossary.*

2. Pâtâla (*q.v.*).

Mysteries—1. Truths as presented to initiates—that is, in a form one or more degrees less veiled than as presented to the common people. 2. "Dramatic performances in which the mysteries of cosmogony and nature in general were personified by priests and neophytes, who enacted the parts of the various gods and goddesses." [1]

N

Nâbhî-chakra (*Sans.*, the navel CHAKRA)—The seat of desire.

Nada (*Sans.*, that which makes sound—especially a river or flowing water)—1. "Soundless sound," *i.e.* sound not manifest in the lower worlds; "the voice of the silence." 2. Discordant sound; hence the lower or physical Ego as being a discordant reproduction of the higher Ego.

Nâdi (*Sans.*)—1. The channel or nerve for the conduction of a current.

> "A few of these Nâdis are visible in the 'gross body,' *e.g.* the central canal of the spinal cord . . . but the rest, those that correspond to the nerves, are invisible." —*Theos. Review.*

2. A current of life or energy.

Nâdi-chakra—The heart.

Nadî-ja—Born of the water.

Nâga (*Sans.*, a serpent)—1. A common symbol for an ADEPT or INITIATE; one who has unified the spiritual and physical powers—generally spoken of as a "Serpent of Wisdom."

> "In the Secret Doctrine, the first Nâgas—Beings wiser than serpents—are the "Sons of Will and Yoga,"

[1] *Key to Theosophy.*

born before the complete separation of the sexes."—*S.D.*, ii. 191.

2. A Demon or ASURA. The NÂGAS are dwellers in the nether world (PÂTÂLA), having human faces with the tails of serpents.

Nâga-loka—The place of the NÂGAS; MAHÂ-TALA (*q.v.*).

Nâga-râjas (*Sans.*, the King of the Serpents)—The guardians of lakes, rivers, etc.

Naimittika (*Sans.*, produced by an extraordinary cause)—Occasional or periodical.

Naimittika-pralaya—A MAHÂ-PRALAYA. See PRALAYA.

Naish-karmya (*Sans.*, inaction)—MOKSHA by abstraction, in contradistinction to that obtained by works.

Naja—The Egyptian equivalent of the Hindû NAGA (*q.v.*).

Nâmâ / **Nâman** (*Sans.*, a name[1])—1. The name of a person; hence: 2. The EGO of the man, on whatever plane it may be. 3. The Self. 4. Substance; essence.

Nâma-rûpa (*Sans.*, a named form)—One of the NIDÂNAS; the personality.

Nânâ (*Sans.*)—Differently; separately; manifold.

Nara (*Sans.*, the primordial man)—1. The Spirit from which comes man. 2. PARAMÂTMAN, or THAT from which the universe evolves. See NÂRÂYANA. 3. "The waters," as the first manifestation of NARA.

Narakâ—With the Hindûs, Hell. As the especial place of suffering, it is distinguished from PÂTÂLA (*q.v.*), which is simply the nether regions, not necessarily a place of suffering.

Narakâ-maya—The soul after death; a ghost.

Nara-sinha—1. An AVATÂRA in the form of a man-lion; specifically, Vishnu's fourth descent.

Nârâ-yana—1. Primeval all-pervading spirit. 2. Brahmâ.

"Since Brahmâ rests on the water, therefore he is termed Nârâyana."—*S.D.*, i. 494.

3. That portion of the "Spirit of God" sent outwards to the inferior worlds (*a*) to vivify them, or (*b*) to harmonise discords that have arisen therein; hence: 4. An AVATÂRA;

[1] "Name means that particular note which is sounded out by every aggregation or combination of matter—that which is the 'real name' of every living thing."—*The Wisdom of the Upanishats.*

the Christos (Vishnu). 5. PURUSHA personified; the Self. 6. A Rishi; one

> "who abides in the deep, or is plunged in the Waters of Wisdom—'water being the body of Nârâ.'"—*S.D.*, ii. 520.

Narjol—In Buddhism, a sinless man; a saint.

Nature-spirits—ELEMENTALS (*q.v.*).

Nava-nidhi (*Sans.*, the nine treasures)—The nine mystic "jewels" (*e.g.* PADMA, SANKHA, MAKARA, etc.), the consummation of spiritual attainment.

Nephesh (*Heb.*)—"The Breath of Life"; the PRÂNA or life-principle. See RUACH.

> "Nephesh is really the Breath of (animal) Life breathed into Adam, the man of dust; it is . . . the Vital Spark, the informing Element."—*S.D.*, i. 263.

Nephilim (*Heb.*)—Fallen angels; angels who descended from their high estate. (See Genesis vi. 4.)

Neshamah (*Heb.*)—With the Kabalists, ÂTMA, spirit.[1]

Nibbâna—In Buddhism, NIRVÂNA (*q.v.*).

Ni-dâna (*Sans.*, the cause or essence)—In Buddhism: 1. Brahmâ, as the Cause or Creator. 2. One of the twelve sequential causes of existence, or of the evolving universe; they are: UPÂDÂNA, TRISHNÂ, VEDANA, JÂTI, JARÂMARANA, BHÂVA, SPARSA, SHADÂYATANA, NÂMARÛPA, VIJÑÂNA, SAMSKÂRA, and AVIDYÂ. 3. The manifestation of such cause phenomenally or objectively; hence, the veil of the underlying reality.

Ni-drâ (*Sans.*)—Dreamless sleep; a manifestation of Brahmâ.

Night, Body of—See BODY OF NIGHT.

Night of Brahmâ—A MAHÂ-PRALAYA (*q.v.*).

Ni-mitta (*Sans.*, a cause, motive)—"The efficient spiritual cause, as contrasted with UPADÂNA, the material cause."[2]

Nir-âkâra (*Sans.*, without form)—The unmanifested.

Nir-anjanapada (*Sans.*)—A LOKA of the divine world; the PARANIRVÂNIC PLANE.

Nir-gara (*Sans.*)—With the Jains, the elimination of all desires.

Nirguṇa (*Sans.*, without property or attribute)—Beyond manifestation; PARABRAHMAN.

---

[1] Some Hebraists have it that NESHAMAH is the equivalent of KÂMA, or the animal soul.

[2] *Theosophical Glossary.*

Nirguṇa Brahman—Brahman beyond all manifestation.

Nirguṇâ-tîta Brahman—Brahman as the unknowable and utterly transcendental Cause.

Nir-îshvara (*Sans.*)—Atheistic.

Nirmâna-kâyas (*Sans.*, the sheaths of the NIRMÂNAS)—1. The great Teachers of NIRVÂNIC spheres who guide the spiritual evolution of humanity, conveying the Wisdom from the Supreme to its unfoldment in man. Not merging completely in the Universal Consciousness, they are known as "Nirvânees with remains." 2. Adepts, "Lords of Compassion," who sacrifice their beatitude and voluntarily incarnate to help humanity.

Nir-mathya—See PÂVAMÂNA.

Nir-moksha
Nir-mukti } Liberation.

Nî-rûpa (*Sans.*)—Formless; beyond form; the ether.

Nir-upâdhi—1. Without UPÂDHI (*q.v.*); hence, without guile. 2. Without limitations, attributes, or distinctions.

Nir-vâna (*Sans.*, having life extinguished)—The goal of the Path (*q.v.*); the final state of human evolution where divine wisdom is fully attained, and the consciousness expanded to embrace this Cosmos.

> "Nirvâna is the heart of the universe, whence all its life-currents proceed. Hence the Great Breath comes forth, the life of all, and thither it is indrawn when the universe has reached its term. There is the Beatific Vision for which mystics long; there the unveiled Glory, the Supreme Goal."—*The Ancient Wisdom.*

Nirvânî (*Sans.*)—One who has reached NIRVÂNA.

Nirvânic Plane—NIRVÂNA; the sphere of Âtmic consciousness.

Nir-vichâra (*Sans.*, without reflection)—Without the exercise of any mental process.

> "The ultra-meditative intuition in which, without the least effort of thought, the past and future . . . at once make their appearance in the mind."—*Nature's Finer Forces.*

Nir-vi Kalpa (*Sans.*, no alternative) — That Cosmic Consciousness that makes no distinction between the Self and the not-self, between subject and object; self-consciousness at NIRVÂNIC heights.

Nir-vikâra—Without change.

Nir-vishesha—Without differentiating marks.

Nir-vitarka (*Sans.*, without reflection)—Consciousness without the usual thought-symbols.

> "That state of mental lucidity in which the truths of nature shine of themselves without the intervention of words."—*Nature's Finer Forces.*

Nir-wâna—See NIRVÂNA.

Nish-kâma (*Sans.*, the night of desire)—Without desire.

Nish-kriya—1. Actionless; abstaining from rites. 2. Brahmâ.

Nisors (*Heb.*)—Spirit.

Ni-tala (*Sans.*)—One of the seven regions of Pâtâla.

Nitya (*Sans.*)—Of continuous, usual, or perpetual occurrence.

Nitya-karma
Nitya-kritya } Necessary duty. See KÂMYA.

Nitya-pralaya—In the PURÂNAS, an ordinary or ever-recurring PRALAYA: (*a*) the nightly sleep; (*b*) the death of the body; (*c*) the PRALAYA of a planet, a planetary chain, or of a solar system.

Nitya-sarga—Continuous or perpetual creation.

Nitya-siddha—Ever-perfect; predicated of the soul.

Ni-vṛitti
Ni-vṛtti } (*Sans.*, returning)—1. The return of the soul to the Logos. 2. Inaction; the giving up all action that binds the soul. See ICHCHHÂ-NIVRITTI.

Ni-vṛitti Marga
Ni-vṛtti Marga } (*Sans.*, the return path)—1. The path whereby the soul (JÎVÂTMA) returns to the Source of its Being; the upward arc of evolution. Specifically: 2. In the VEDAS, the path to salvation by VAIRÂGYA, indifference to worldly things and devotion to the One Existence.

Ni-yama (*Sans.*, restraining)—1. Voluntary religious observances. 2. The second stage of YOGA. The obligations are purity, contentment, mortification, study or meditation on the sacred books, and self-surrender or adoration of the Supreme.

Niyama-sthiti—Self-restraint; asceticism.

Ni-yati (*Sans.*, necessity)—1. The manifestation of law in nature. 2. A religious duty or obligation.

Nous (*Gk.*)—The Higher Mind in contradistinction to PSYCHE, its reflection; in man, the Higher Ego or incarnating principle.

As used by Plato, the word seems to be the equivalent of the Sanscrit MAHAT (*q.v.*).

> "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an Intelligence or Mind (*νοῦς*), the first principle of all principles, the supreme idea on which all other ideas are grounded."

Nri-kesarin (*Sans.*, the man-lion)—The fourth AVATÂRA of Vishnu.

Nri-yajña (*Sans.*, the sacrifice to men) — One of the five sacrifices of the Hindû householder, viz. hospitality. See MAHÂYAJÑAS.

Ny-âya (*Sans.*, method)—1. The logical argument or method. 2. One of the six DARSANAS, or recognised systems of Hindû philosophy. It may be considered as an exoteric Vedântism, generally treating external phenomena as realities. See VAIŚESHIKA.

Nyima (*Tib.*)—In Northern Buddhism, the sun.

O

Occultism—The science of the hidden—that is, of the kingdoms above (or within) the physical as manifested to the ordinary senses; the science of the ETHERIC, ASTRAL, and MENTAL WORLDS.

Occultist—One practising, or engaged in the study of, occultism.

Od (*Tib.*)—Light; radiancy.

Odin—The Supreme Deity of Scandinavian mythology.

Odr (*Norse*)—Mind; intelligence.

Oeaohoo—A mystic symbol or name of the Unmanifested.

> "Oeaohoo is rendered 'Father-Mother of the Gods' in the Commentaries, or the 'Six in One,' or the Septenary Root from which all proceeds."—*S.D.*, i. 97.

Ogdoad (*Gk.* *ὀγδοάς*, eight)—A Gnostic term for—1. The first Seven Emanations *plus* their synthesis in the Supreme. 2. Eight of the Beings known as Æons. 3. As a state of consciousness the OGDOAD is apparently the equivalent of the TURÎYA of the Vedântist.

> "—this is the state above the Harmony or the Hebdomad of Fate. The man is now free."—G. R. S. MEAD.

Oi-Ha-Hou—The Unmanifested.

> "The Oi-Ha-Hou, which is darkness, the Boundless."
> —*Stanzas of Dzyan.*

Ojas (*Sans.*, bodily strength, energy)—"All the energies of the body and mind transformed into spiritual force and stored in the brain."

Om—The sacred word of the Hindûs; the mystic monosyllable taken as a means to meditation; AUM.

Om-kâra (*Sans.*)—1. Om. 2. With the Buddhists, the shakti, or the Divine Energy in female form.

Ond (*Norse*)—Spirit.

Ophanim (*Heb.*)—See AUPHANIM.

Ophis—See ENNOIA.

Ormazd—The modern Persian form of AHURA-MAZDA (*q.v.*).

Osiris (*Gk.*)—The first deity of the Egyptians, personifying the sun, and hence, also, fire.

> "Osiris is called in the *Book of the Dead*, 'Osiris, the double crocodile.' 'He is the good and bad principle; the day and the night sun, the god and the mortal man.'"—*S.D.*, ii. 613.

Ouranos (*Gk.*)—The sky; the heavens.

Outpouring { **First** / **Second** / **Third** } See LIFE-WAVE.

P

Pada (*Sans.*)—A pace; standpoint; object; concept; word.

Padârtha (*Sans.*)—The concept, or objective knowledge. In the Vaisheṣhika School there are seven PADÂRTHAS—DRAVYA, GUNA, KARMA, SÂMÂNYA, VISHEṢHA, SAMAVÂYA, and ABHÂVA (*qq.vv.*).

Padârtha-bhâvâna—The state of consciousness where Truth is conceived.

Pâdma (*Sans.*)—The lotus (*q.v.*).

Pâdma-bhava / **Pâdma-bhu** } (*Sans.*, lotus-born)—Brahmâ.

Pâdma Creation—A Hindû metaphor for one of the two great Brahmic Creations, representing one half of manifested existence; "the age in which Brahmâ sprang from a lotus." See PRÂKRITA CREATIONS.

Pâdma-kalpa—The age before the present one; the age of "the golden lotus." See PÂDMA CREATION.

Pâdma-nâbha (*Sans.*, having a lotus springing from his navel) —Vishnu.

Pâdma-pâni (*Sans.*, the lotus-bearer) — 1. In Northern Buddhism, AVALOKITESHVARA, the Second Logos. 2. The lotus plant as the symbol of generation. See LOTUS.

Pâdma-sana (*Sans.*, a lotus-seat)—A particular posture for meditation.

Pâdma-yoni
Pâdma-yonin } (*Sans.*, lotus-born)—Brahmâ.

Pairs of Opposites—The positive and negative principles by the cross-play of which life, sensation, consciousness, thought, and the self are evolved. Heat-cold, light-darkness, love-hate, may be instanced as "pairs of opposites." In the progress of the man, these have ultimately to be transcended.

> "Be thou . . . beyond the pairs of opposites."—*Bhagavad Gîtâ*, ii. 45.
> "The delusive pairs of opposites."—*Op. cit.*, vii. 28.

The ultimates in "opposites" are SAT and ASAT, Being and Non-being. *Cf.* the Gnostic term SYZYGY.

Pâñcha (*Sans.*)—Five—as in the following compounds:—

Pâñcha-indryani—The five senses. Esoterically, "the five roots producing life"—the life of the spirit.

Pâñcha-kâma—Five ways of gratifying the sensual nature.

Pâñcha-nana (*Sans.*, five-faced)—Shiva.

Pâñcha-skandhas—See SKANDHAS.

Pâñcha-yâjñika—The five sacrifices. See MAHÂ-YAJÑAS.

Pañchî-krita—The five ELEMENTS in their outermost or gross form.

Pañchîkrita-vâyu—See VÂYU.

Pâpa-purusha (*Sans.*, an evil man)—A type or personification of all sin.

> "Esoterically, one who is reborn, or reincarnated, from the state of AVITCHI—hence, 'soulless.'"—*Theosophical Glossary.*

Para—1. (*Sans.*) Beyond; particularly, beyond conception; supreme; infinite. 2. (*Gk.*) (*a*) Beside; opposite to (the equivalent of the Sanscrit PARI); (*b*) Proceeding from. 3. PARÂ-VIDYÂ (*q.v.*).

Para-brahm
Para-brahman } The Absolute; the ever-unmanifested principle of the Universe, referred to in the VEDAS as THAT.

Para-dhyâna—The deepest meditation.

Parama (the superlative of PARA)—Highest; smallest; best; supreme.

Parama-bhaghavatâ—A JÎVANMUKTA, or Adept who helps the evolution of humanity.

Parama-brahman—Parabrahm.

Parama-dhâma—The PARANIRVÂNIC PLANE.

Parama-hansa
Param-hansa } (*Sans.*, beyond the HANSA)—One who has attained to the fourth, and last, stage of the Path; the equivalent of the Buddhist ARHAT (*q.v.*).

> "The disciple has now to realise his unity with the Light of the Logos which he enters. Before he can re-become the Light, the illusions of Mâyâ and Môha, the illusions of Name, of Life in form, and of formless Life, must cease."—"THE DREAMER."

Para-mâhan—The Unmanifested.

Paramâṇu—The smallest atom. See AṆU.

Parama-pada—With the Vedântins, the final beatitude; Heaven.

Parama-purusha—The Supreme; PURUSHOTTAMA.

Paramârtha (*Sans.*, above consciousness)—The highest Truth or Reality; hence the greater consciousness or Self which scrutinises that lesser consciousness which is below (or, which is outward).

> "Paramârtha is the synonym of the term Svasamvedâna, or the 'reflection which analyses itself.' There is a difference in the interpretation of the meaning of Paramârtha between the Yogâchâryas and the Madhyamikas."—*S.D.*, i. 75.

Paramârtha-satya—1. Absolute Truth; absolute Reality. 2. The Self.

Paramârtha-vid—One who knows Truth; a philosopher.

Paramârthika—The "One Existence" of the Vedântins; Brahman.

Paramâtma / **Paramâtman** (The highest ÂTMA)—That which becomes the spirit of our fivefold universe; the Supreme.

Paramesha / **Paramêshvara** 1. Beyond Ishvara; the ever-unmanifested principle of the universe. 2. Vishnu.

Param-hansa—See PARAMAHANSA.

Paramitâs—In Buddhism, the six virtues, DÂNA, charity; SHÎLA, purity; KSHÂNTI, patience; VÎRYA, energy; DHYÂNA, contemplation; and PRAJÑÂ, wisdom.

Para-nirvâna (*Sans.*, beyond NIRVÂNA)—PARANIRVÂNA is predicated as the second field of the manifestation of the LOGOS; it is infinitely beyond any human conception.

> "In Paranirvâna the Past, Present, and even Future Humanities, like all things, will be one and the same . . . everything will be 'merged in Brahman,' or the Divine Unity."—*S.D.*, i. 286.

Para-nishpanna—The perfect state of the Unmanifested.

> "The Universe; the Son of Necessity, was immersed in Paranishpanna."—*Stanzas of Dzyan.*
>
> "Paranishpanna is the absolute perfection to which all Existences attain at the close of a great period of activity, or Mahâmanvantara, and in which they rest during the succeeding period of repose."—*S.D.*, i. 74.

Parantapa (*Sans.*, above TAPA)—One who has conquered all enemies.

Para-prakriti (*Sans.*, beyond PRAKRITI) — Unmanifested PRAKRITI.

Para-shakti—Supreme power or energy.

> "It means, and includes, the powers of light and heat."—*The Theosophist.*

Para-tantra—That which exists not by itself but as dependent upon another.

Para-vâch—Vâch (*q.v.*) as the Supreme; Vâch in her manifestation beyond the RÛPA or form worlds.

Para-vairâgya (*Sans.*, beyond VAIRÂGYA)—The state of the soul which is perfectly free from any disturbance of the lower mind.

Para-vidyâ (*Sans.*, deepest knowledge) — Divine Wisdom; JÑÂNA; the knowledge of the Spirit.

Paresha (*Sans.*, the highest Lord)—Brahmâ or Vishnu.

Pari-kamma—In Buddhism, "preparation for action"; indifference to the fruits of action. It is the second stage of the PROBATIONARY PATH (*q.v.*).

Pari-mâṇa (*Sans.*, that which can be measured round)—A measure in time or space; duration; size.

Pari-ṇâma (*Sans.*, change)—Modifications, changes, or develop ments in matter.

Pariṇâma-vâda—The doctrine of evolution by modifications; the theory of creation and destruction by the interaction of two factors, viz. PURUSHA and PRAKRITI.

Pariṇâmi-nitya—Eternally changing.

Pari-nirvâna—See PARANIRVÂNA.

Pari-nirvṛiti—Complete liberation of the soul from the wheel of birth and death.

Pari-vrâj
Pari-vrâja
Pari-vrâjaka (*Sans.*, a wanderer)—1. A Brâhman in the fourth and last stage of his religious life; a SANNYÂSÎ. 2. The CHELÂ who has passed through his first initiation and entered on the Path.

Parokṣha (*Sans.*, beyond sight)—Invisible; hence that which is, or can be, entertained mentally only.

> "Now knowledge . . . is divided into two classes by Âdwaita philosophers—PAROKSHA and APAROKSHA. The former kind of knowledge consists in intellectual assent to a stated proposition; the latter, in the actual realisation of it."—*The Theosophist.*

Parvata (*Sans.*)—The Genius of the mountains.

Parvati (*Sans.*)—The SHÂKTI of Shiva.

Pashyantî-vâch (*Sans.*)—In the Vedânta philosophy, the Life of Vishnu as it floods the CAUSAL BODY; it corresponds to the PURUSHA in the Sânkhya system.

Pâtala (*Sans.*, the place under the feet)—1. The antipodes of Jambu-dvîpa, that is, the nether-world in general. 2. The first of the seven TÂLAS (*q.v.*) of the Vedântin, corresponding to, or in antithesis with, SATYA-LOKA.

> "Pâtala corresponds to the Hierarchies of Gandhu or Smell Devas, the underworld or antipodes; Myalba. . . . It is the earthly state . . . here are Dugpas, Elementals of animals, and Nature Spirits."—*S.D.*, iii. 566.

See NARAKA.

Path, The—In the representation of the growth of the soul, progress along a "path" is one of the oldest and most common of metaphors, occurring in almost all mystic works. As used by Theosophists, "the Path"—or the Path proper, to distinguish it from the Probationary Path (*q.v.*)—signifies the course that is entered upon by the CHELÂ after he has been accepted by a Master, and has passed the first Initiation (*q.v.*). It is divided into four stages, known to the Hindûs as the PARIVRÂJAKA, the KUTÎCHAKA, the HAMSA, and the PARAMAHAMSA (*q.v.*). The corresponding terms used by the Buddhists are the SCROTÂPATTI, the SAKRIDÂGÂMIN, the ANÂGÂMIN, and the ARHAT (*q.v.*).

> "The end of the Path is the threshold of Nirvâna."—*The Ancient Wisdom.*

Pâvaka (*Sans.*, shining)—1. In the PURÂNAS, the personified form of one of the three "fires" needed by man; Agni. 2. "Electric Fire."[1]

Pâvamâna—1. In the PURÂNAS, the personified form of one of the three "fires" needed by man; Agni. 2. "Fire produced by friction";[1] NIRMATHYA.

Pavana (*Sans.*, purification)—Vayu, or the Wind, personified.

Permanent Atom—An atom retained by the Reincarnating Ego after the death of his vehicles. At the indrawing of the life from the different bodies, a certain atom from each plane survives disintegration, and is swept onward with the life. On this, the *permanent atom*,[2] is impressed the experiences, in essence, of the body of which it has formed a part, so that, from it, the tone or vibratory rate may be transferred to the new body when the ego reincarnates.

> "These permanent particles are composed of three units, a mental, an astral, and a physical. . . . After death these are stored up in the causal body. At re-birth these are put out one after another."—*Theosophy and the New Psychology.*
>
> "The permanent atoms are the nuclei of the bodies, and are the expressions of the centres of consciousness in their organic life—in their life of manifestation and relation."—"THE DREAMER."

Personality—1. The transitory expression of the Thinker—the

[1] *S.D.*, ii. 60.
[2] The term originates with Mrs Besant. Mme. Blavatsky refers to the same as the "*life*-atom." See the *S.D.*, ii. 709.

Individuality—on the Lower Mental, the Astral, and Physical Planes. 2. The Lower Mind. See MANAS.

> "Change, or the working of consciousness in matter, fashions the mirror in which the changeless *I* learns to know itself; for it connects up into a whole the intellectual life of the physical man. And the act of reflection whereby the ego becomes self-conscious produces in matter a consciousness of physical personality, contrasting with that of an immaterial (spiritual) individuality. In Theosophy, we call the ego 'the higher manas,' and the personality 'the lower manas.'" —THOS. WILLIAMS.

Phala (*Sans.*, the fruit)—Fruit metaphorical, *i.e.* offspring; result; effect.

Phren (*Gk.*)—The heart as the seat of feeling or passion; "the KÂMA-MANAS still overshadowed by the BUDDHI-MANAS."[1]

Pineal Gland—The Third Eye (*q.v.*), gradually retreating inwards and ceasing to function as the organ of sight, during the Fourth Race became transmuted into the body known to physiologists as the "pineal gland." The powers of this body are—with few exceptions—at present latent in man; but with his further evolution, it is stated, they will become active, and the higher consciousness of the mental world will then be able to express itself through the physical brain.

> "The pineal gland becomes connected with one of the chakras in the astral body, and through that with the mental body, and serves as a physical organ for the transmission of thought from one brain to another." —*A Study in Consciousness.*

Piñgalâ (*Sans.*, reddish-brown)—With the Yoga school, the nerve-currents (NÂDIS) on the right side of the spinal cord.

Pirit—A ceremony among the Southern Buddhists.

> "In essence it is, as the name implies, simply a recitation of blessings and invocations for the purpose of warding off evil influences."—*The Vâhan.*

Pishâcha (*Sans.*)—1. A goblin or evil ELEMENTAL. 2. The ghost or "shell" of a deceased person; a KÂMARÛPA.

Pishâcha-loka—The place of the PISHÂCHAS.

Pitaras—Pitris (*q.v.*).

Pitṛi-devas—The divine PITṚIS.

[1] H. P. Blavatsky.

Pitṛi-devatâs — The AGNISHVÂTTA PITṚIS are sometimes so called.[1]

Pitṛi-karman
Pitṛi-kritya } (*Sans.*)—Offerings to the PITṚIS.

Pitṛi-loka—The place of the PITṚIS. This may be the ASTRAL world, or it may be either the RÛPA or the ARÛPA divisions or states of the mental world according to the rank of the PITṚIS.

Pitṛi-pati—1. The Lord of the PITṚIS, *i.e.* of the BARHISHADS. 2. Yama (*q.v.*).

Pitṛi-pûjana—Worship of the PITṚIS.

Pitṛi-râj—Yama (*q.v.*).

Pitṛis (*Sans.*, forefathers, progenitors)—[Owing partly to the wideness and looseness of its application, and partly to the very fragmentary nature of the information we have of those higher orders of beings to which it refers, this term has been involved in much confusion. Since the publication of Mrs Besant's *Pedigree of Man*, however, an attempt is being made to reduce the ambiguity of its connotations and define its scope.]

The Beings who build for man (the Monad) the body whereby he may incarnate, and bring to him those principles of mind whereby the spiritual is brought into touch with the physical.

We have thus two main classes of PITṚIS, the BARHISHADS (*q.v.*) and the AGNISHVÂTTAS (*q.v.*), the first, of whom there are four orders, having to do with the physical ancestry of man; the second, of whom there are three orders, having to do with his intellectual evolution.

The term is also applied to the two orders of LOWER DHYÂNIS or SOLAR PITṚIS (*q.v.*), but the less progressed entities from the Lunar Chain, those who had not yet reached the individualised form, are best designated "Ex-lunar Monads" (*q.v.*).

> "One-third of the Dhyânis, *i.e.* the three classes of the Arûpa Pitris . . . was doomed . . . to be . . . incarnated on earth."—*S.D.*, ii. 98.

Pitṛis of the Devas—The AGNISHVÂTTAS.

Pitṛi-shraddha—The form of worship of the PITṚIS.

Pitṛi-yajña—Sacrifice to the PITṚIS, or to the MANES of ancestors.

[1] Mme. Blavatsky also referred to the BARHISHADS under this term (see *S.D.*, ii. 99).

Pitṛi-yâna (*Sans.*, the way of the MANES)—The path of the soul when it leaves the physical body.

Pituitary Body—The rudiment of the organ known to physiologists as the "pituitary body" is supposed to have been a mouth, this becoming atrophied before the vertebrate stage of physical evolution is reached. It is active during the time of growth of the body, which growth it seems in the main to control. With the further evolution of man its office is also that of placing the astral and physical worlds *en rapport*, so that, by its means, clairvoyant experiences may be transmitted to the brain-consciousness.

> "The pituitary body is the organ of the psychic plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight and gives rise to hallucinations."—*S.D.*, iii. 548.

Plaksha (*Sans.*, a fig-tree)—1. The Second of the seven DVÎPAS of the PURÂNAS. See DVÎPA. 2. The Hyperborean Continent, or Land of the Second Root-race.

Plane—A field, or particular cosmic manifestation of the One Existence. Of these, in the esoteric doctrine, there are seven, each of the seven being again formed into seven, and each of these yet again into seven. The whole of the manifestation known as our Planetary Chain, with its seven planes, thus corresponds to one PLANE of the Kosmos.

> "The process referred to as the 'Small Wheels' . . . takes place on the sixth region from above, and on the plane of the most material world of all in the manifested Kosmos—our terrestrial plane. These seven wheels are our Planetary Chain."—*S.D.*, i. 168.

The different terrene planes—physical, astral, mental, etc.—are objectively conceived as substance at various rates of vibration, or—which is the same thing—of different densities. Subjectively conceived, a PLANE denotes a certain range or extent of consciousness.

Planetary Chain—A series of seven globes or worlds which form the field of evolution during the planetary cycle or MANVANTARA. The first three of these globes—generally known as A, B, and C—form a descending arc, the densest physical matter of the descent being reached in the fourth globe, D, of which our earth is an instance. The fifth globe, E, on the ascending arc (corresponding to C on the descending arc), usually belongs to the astral plane, and the sixth and seventh, F and G (corresponding to B and A on the

descending arc), to the RÛPA and ARÛPA levels of the mental plane: these, therefore, are invisible to ordinary sight.

> "The globes in the arc of descent, and those in the arc of ascent, correspond with each other, those in the upward arc showing out in perfection that which those on the downward arc embryonically adumbrate, while the middle globe is the point of conflict and turning."—*The Pedigree of Man.*

The complete evolution of our system comprises seven PLANETARY CHAINS successively brought forth, each chain being, as it were, a reincarnation of the preceding one. Three of these chains belong to the past; the fourth is the Terrene, that of which the earth forms the fourth globe; the remaining three have yet to appear.

Planetary Logos—The great Being in whom, and through whom, a PLANETARY CHAIN exists.

Plenum (*Lat.*)—The PLERÔMA (*q.v.*).

Plerôma (*Gk.*)—A term used by the Gnostics and Church Fathers for the Cosmos as fullness, or an all-pervading Existence and all-containing Reality.

> "A Force spread throughout the whole Universe, with its direct and indirect effects."—*S.D.*, ii. 537.
>
> "For the Plerôma is one—not many; and its stages of being are steps in the self-unfoldment of Universal Mind from that Unique and Discrete Cause lying behind it."—*Theosophical Review.*

A Sanscrit equivalent would be CHIDGHANA.

Pneuma (*Gk.*)—Primarily, wind; then breath, the "breath of life"; hence, spirit.

Poseidonis—The island referred to by Plato under this name is stated to be the remnant of the ancient continent of Atlantis (*q.v.*).

> Poseidonis "was submerged in the fourth and final great catastrophe of 9564 B.C."—*The Story of Atlantis.*

Pra-bara (*Sans.*)—The prevalent GUNA or basic principle of man.

Pra-bhava, **Pra-bhavana** (*Sans.*)—The source or cause of existence; hence the father; the Creator.

Pra-bhavâpyaya (*Sans.*)—In the PURÂNAS, "the place whence all things originate, and into which all things are resolved."

Pra-bhû (*Sans.*)—To come into being; to manifest.

Pra-ḍhâna (*Sans.*, the chief)—1. In the PURÂNAS, manifested nature. 2. That from which nature is evolved: MÛLA-PRAKRITI; ÂKÂSHA.

> "Undifferentiated matter in the Sânkhya philosophy, or Good, Evil, and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralising each other."—*S.D.*, iii. 445.

2. The Supreme Spirit.

Pra-dhânaka—In the Sânkhya system, primordial substance; PRADHÂNA (*q.v.*).

Pra-dhânâtman—The highest spirit; Vishnu.

Pra-dyumna—1. The Divine Centre or Self manifesting through Buddhi. 2. KÂMA-DEVA.

Pragñâ / **Pragynâ** } See PRAJÑÂ.

Pra-jâgrat (*Sans.*)—The waking state of consciousness at BUDDHIC heights; the self-consciousness of the higher mind.

Prajâ-kâra (*Sans.*)—The Author of creation.

Prajâ-nâtha (*Sans.*, Lord of created beings)—Brahmâ; Manu.

Prajâ-pati-loka—The LOKA of the PRAJÂPATIS—that between the spheres of Brahmâ and the Gandharvas; the Buddhic world.

Prajâ-patis (*Sans.*, the Lords of being)—Emanations or Sons of Brahmâ, manifesting forth His creative powers. The male aspect of the dual creative energy.

> "In the RIG VEDA, it is not Brahmâ who creates but the Prajâpatis, the 'Lords of Being,' who are also the Rishis."—*S.D.*, i. 370.

Prajapati-vâch—In the VEDAS, Brahmâ in his dual creative aspect.

Pra-jñâ (*Sans.*, wise)—1. In the Vedânta philosophy, Universal Mind; MAHAT. 2. The centre or Self of man as reflected in the causal body.

> "The flame of PRAGNYÂ that radiates from Âtma."—*The Voice of the Silence.*
>
> "The centre in the Karana Plane is variously termed the Prajñâ, the seed of self-consciousness, that which measures and unifies the manifestations through the lower centres."—"THE DREAMER."

3. Wisdom; discernment. 4. The mind that can reflect the higher Self; hence, the mind that is stable or in perfect equilibrium.[1]

[1] See *The Bhagavad Gîtâ*, ii. 54 and 58.

Prajñâ-pâramitâ—In Buddhism, one of the six virtues or "perfections"; perfection in wisdom. See PARAMITÂS.

Prâ-kâmya (*Sans.*)—An irresistible will or fiat; one of the eight VIBHÛTIS, and powers of Shiva.

Pra-kâsha (*Sans.*, visible; hence, light)—A SATTVIC condition of the sheaths allowing perfect manifestation.

Pra-kâsha-karman (*Sans.*, whose work is to give light)—The Sun.

Prâkṛit / **Prâkṛita** (*Sans.*, original)—1. The vernacular (as distinguished from the Sanscrit). 2. In the Sânkhya system, relating to PRAKṚITI (*q.v.*).

Prâkṛita Creations (*Sans.*, the original creations)—The first three creations of the PURÂNAS, *i.e.* those of MAHATTATTVA, TANMÂTRA or BHÛTA, and INDRIYA.

> "In the Hindû Cosmogony, the evolution of the Universe is divided into two acts, which are called . . . the Prâkrita and the Pâdma Creations."—*S.D.*, i. 460.

Pra-kṛiti (*Sans.*, original substance)—1. The substance of the all; that which forms the archetypes of existing things; Brahmâ as viewed objectively.

> "In the Sânkhya philosophy, prakriti is neither force nor matter, but the womb out of which these are manufactured. Prakriti has a twofold existence, those of homogeneity and heterogeneity. When . . . homogeneous there is no manifestation, no phenomenon; all is hushed in sleep in the Great Mother's being. The beginning of disturbance in prakriti starts heterogeneity or evolution."—*Pra-Buddha Bharata.*

2. Brahmâ as manifested on the seven planes of the Cosmos. See PURUSHA.

Prakṛitic Laya—See PRAKṚITI-LAYA.

Prakṛiti-guna—One of the three qualities of nature. See GUNA.

Prâkṛitika (*Sans.*)—Relating to PRAKṚITI.

Prakṛitika-pralaya (*Sans.*, a PRAKRITIC PRALAYA)—In the PURÂNAS, a MINOR PRALAYA, "when the return of this Universe to its original nature is partial and physical."[1]

Prakṛiti-laya—1. One that has followed the Left-hand Path so far as to provoke the dissolution of his elements, which thus fall back into PRAKṚITI, the great reservoir of nature. 2. The dissolution thus brought about. 3. Cosmic dissolution or PRALAYA.

[1] *S.D.*, ii. 323.

Pra-laya (*Sans.*)—The period when the life of a world, chain, or solar system is partially or wholly indrawn, activity or manifestation ceasing in part or in whole. The PRALAYA of a planet—the "winter" between the rounds of the Life-wave—is known as a "MINOR PRALAYA"; the PRALAYA of a solar system is known as a "MAHA-PRALAYA"; and the PRALAYA of the Universe as a "KOSMIC PRALAYA."

> During the minor pralayas, "the planets remain intact, though dead; just as a huge animal, caught and embedded in polar ice, remains the same for ages."—*S.D.*, i. 46.

Pra-meya (*Sans.*, measurable)—Within the limits of thought; provable.

Pra-meyam—An object within the thought-capacity, *i.e.* of certain knowledge.

Prâṇa (*Sans.*, breath) — 1. Cosmic life, manifesting on all planes; JÎVA.

> "As, according to Hindu thought, there is but one Life, one Consciousness, everywhere, the word Prâna has been used for the Supreme Self, the all-sustaining Breath. . . . Hence, that Life on every plane may be spoken of as the PRÂNA of the plane; it becomes the life-breath in every creature."—*A Study in Consciousness.*

2. Specifically, the third of "the seven principles of man"; the active power producing the vital phenomena. It is taken up by the ETHERIC DOUBLE from the Cosmic Life, to which it again returns on the death of the body. See PRÂNAMÂYÂKOSHA. 3. One of the five "vital airs," or life-principles, of the body. See SAMÂNA. It is said to be located in the breast.

Prâṇa-kâya—The life-form; the Etheric Body.

Prâṇa-mâyâ (*Sans.*, made from life-breaths)—Having breath; living.

Prâṇa-mâyâ-kosha—In the Vedântin philosophy, the Astral Body (*q.v.*), the "sheath of the airs."

> "The Prânamâyâkosha of Sanskrit terminology means something different from the principle of Prâna of Theosophic terminology. The latter is only a principle and not a vehicle of consciousness. . . . But the former is a distinct vehicle of the Ego. The Prânamâyâkosha includes Prâna, the ten organs of sense, and a portion of the mind, viz. kâmamanas. The Prânamâyâkosha functions on the astral plane after death, or in dream during life."—*Theosophy in India.*

Prâṇa-samrodha } Holding the breath.
Prâṇa-samyama }

Prâṇa-sharîra—1. The Etheric Body. 2. One whose [outermost] body is the "breath of life."

Praṇâtman (*Sans.*)—The SÛTRÂTMA (*q.v.*); the conscious life; the personal Self.

Praṇava—1. The name of the sound AUM—the most sacred of sounds, the symbol of the Infinite. 2. Vâch (*q.v.*).

Prâṇa-vidya—The science of the breath.

Prâṇa-yâma—1. In yogism, the practice of controlling the breath.

> "—restraining the flow of the outgoing and incoming breaths, solely absorbed in Prânayâma."—*Bhagavad Gîtâ*, iv. 29.

2. The control of all the life-manifestations.

> "Prâṇâyâma is really the control . . . of all the life-energies—the subdual of them all to the Self."—*The Wisdom of the Upanishats.*

Pra-nidhana—With the Yogîs, devotion without ceasing.

Pra-panna (*Sans.*, arriving at)—One who has secured a refuge; one on the Path.

Prapanna-pâla—Krishna as the Saviour of the refugee.

Prâpti (*Sans.*, reaching to)—One of the eight VIBHÛTIS (*q.v.*); the power of getting to any place by a volition.

Prâ-rabdha-karma (*Sans.*, KARMA that has begun)—1. Ripe KARMA, or that which is bearing fruit at the present time. 2. That portion of its KARMA allotted to the EGO at the commencement of its incarnate life to work out during that life.

Prâ-rabdha-sharîra (*Sans.*, the first body) — The physical body.

Pra-sâraṇa (*Sans.*)—Extending; expanding; diffusing.

Prathama (*Sans.*, the first, the foremost)—One who has entered the Stream; an accepted CHELÂ.

Prâtibha (*Sans.*, divination)—Spiritual illumination; the light that comes from purity of life.

Prâti-bhâsika (*Sans.*, phenomenal)—Consciousness concerning itself with illusive phenomena. It is the third stage of the MÂYÂ of the Vedântins.

Prâtibhâsika-âtma — Consciousness on the ASTRAL PLANE; TAIJASA (*q.v.*).

Prati-samvid (*Sans.*, direct understanding)—"The four 'unlimited forms of wisdom' attained by an Arhat." [1]

Prati-sarga—In the PURÂNAS : 1. The "Secondary Creation," *i.e.* the creation at the hands of divine Beings regarded as the agents of the Supreme; the creation which took place at the beginning of the present KALPA. 2. The dissolution, or PRALAYA, of the world.

Pratyag-âtma / **Pratyag-atman** (*Sans.*)—1. The Cosmic Self; the Logos. 2. The inner or highest Self of the man; the JÎVÂTMA in its highest aspect.

Praty-âhâra (*Sans.*, drawing back)—1. One of the eight acquirements of the Yogî (see YOGA); restraining the mind from following the sense-impressions; abstraction.

> "In those cases where they succeed in making a person throw off suffering by denying it, they have really taught a part of Pratyâhâra,—they have made the mind of the person taught strong enough to refuse to take up the record of the senses."—SWÂMI VIVEKÂNANDA.

2. The withdrawing of cosmic manifestation; the dissolution of the world.

Praty-akshâ / **Praty-asham** (*Sans.*)—Direct sense-perception.

> "Spiritual perception by means of senses."—*Theosophical Glossary.*

Pratyaksha-jñâna—Knowledge derived from direct perception.

Pratyaksha-siddha—Determined by direct perception.

Praty-aya (*Sans.*, belief, confidence) — With the Buddhists, a co-operating cause or agency, as distinguished from a proximate cause.

Prataya-sarga — The Intellectual Creation of the Sânkhya System.

Pratyeka-buddha—In the Yoga-charya school, a Buddha who has attained the bliss of Nirvâna, and, in contradistinction to the NIRMANAKÂYA (*q.v.*), passes from the sphere of humanity's evolution.

Pra-vâha (*Sans.*, a stream)—A continuous flow or succession.

Prâ-vṛiti (*Sans.*, an enclosure)—Spiritual darkness.

---

[1] *Theosophical Glossary.*

Pra-vṛitti / **Pra-vṛtti** (*Sans.*)—1. The going forth into matter; the active and desire stage of the soul's growth.

"The Self-born pierced the senses outwards; hence the Jîva seeth the outward, not the inner, Self."—*Kathopanishad*, iv. 4.

2. Activity; active life in contradistinction to NIVRITTI, and to contemplative devotion.

Pravṛitti-mârga / **Pravṛtti-marga** (*Sans.*, the path of the going forth)—1. The active or worldly life.

"On the Pravritti-marga consciousness is dominated, blinded, by matter, and constantly endeavours to appropriate matter, and to hold it for using."—ANNIE BESANT.

2. In the VEDAS, the path to liberation trodden by observing all the religious rites and duties.

Prâyas-chitta (*Sans.*)—Penance; expiation.

Prâyaschitta-karma—Expiatory KARMA.

Preta (*Sans.*, the ghost of a deceased person)—One in his KÂMA-RÛPA.

"A PRETA is the human being who has lost his physical body, but is still encumbered with the vesture of his animal nature."—*The Ancient Wisdom.*

Preta-loka (*Sans.*, the place of the PRETAS)—The lower ASTRAL WORLD.

Preta-sharîra (*Sans.*, the body [which goes with] the departed spirit)—The ghostly body.

Pretya-bhâva—The state after the death of the body.

Principles of Man—See SEVEN PRINCIPLES.

Prishni (*Sans.*, variegated, piebald, as the cow)—The earth.

Prithivî (*Sans.*, the earth)—The matter of the densest or physical plane; that TATTVA which forms the manifestation of the Third Logos on the physical plane.

"That which is existence, reflecting itself in . . . Prithivî, shows forth what we call objective reality."—*Evolution of Life and Form.*

Probationary Path—The first turning from the broad path of worldly desire; that which leads up to the Path proper.

Four qualifications are defined by the YOGÎS as being, in some measure, needful for one who determines to tread the "Probationary Path":—1. Discrimination between the real and the unreal, the transitory and the eternal (*Sans.*,

VIVEKA). 2. Indifference to external things (*Sans.*, VAIRÂGYA). 3. Six mental acquirements (SHATSAMPATTI), that is to say :—

(*a*) Thought-control (*Sans.*, SHAMA).
(*b*) Physical self-control (*Sans.*, DAMA).
(*c*) Checking all sensual desires (*Sans.*, UPARATI).
(*d*) Endurance; forbearance (*Sans.*, TITIKSHA).
(*e*) Faith (*Sans.*, SHRÂDDHA).
(*f*) Perfect mental equilibrium (*Sans.*, SAMÂDHÂNA).

4. Aspiration, or desire for liberation (*Sans.*, MUMUKSHA).

Propator (*Gk.*, προπάτωρ, the forefather)—With the Gnostics, a manifestation of BYTHOS.

Protean Soul—A name for the MÂYÂVI-RÛPA, since it may assume any form at the will of an Adept. The term has also been applied to the LINGA SHARÎRA.

Pṛṭhivî—See PṚITHIVÎ.

Psuche / **Psyche** (*Gk.*)—The Lower Mind; the earthly reflection of NOUS (*q.v.*).

Psychic—One who has the capacity to perceive etheric or astral forms; a clairvoyant or clairaudient.

Psychism—"The manifestation of the powers of consciousness through organised matter."[1]

Psychometry (*Gk.*)—That branch of psychism relating to the visualisation of past events and of other planes, taking as the starting-point some object in its physical manifestation.

Ptah—With the Egyptians, the Third Aspect of the Trinity; the Divine Spirit; the Creative Mind.

> "Ptah was originally the God of Death, of destruction, like Shiva. He is a Solar God only by virtue of the Sun's fire killing as well as vivifying."—*S.D.*, i. 393.

Pûjâ / **Pûje** (*Sans.*)—Worship.

Pumân / **Pums** (*Sans.*, the man)—1. In the PURÂNAS, PURUSHA (*q.v.*). 2. The Supreme Spirit.

Punar-bhava (*Sans.*)—A new birth.

Punar-bhavin (*Sans.*)—The soul existing in another form after the dissolution of the body.

Punar-janma—See PUNARJANMAN.

---

[1] Annie Besant.

Punar-janma-jaya (*Sans.*, victory over future birth)—MOKSHA; liberation.

Punar-janman—1. A new or second birth. 2. The power of creating objective manifestations.

Punar-janma-smriti—The memory of past births.

Puns—See PUMS.

Pûraka (*Sans.*, filling up)—In HÂTHA-YOGA, drawing the breath inwards.

Purânas (*Sans.*, ancient)—Hindû Scriptures coming next in order of authority to the VEDAS. There are eighteen different books, the teaching being thrown into dialogue form.

Pûrnâvatâra (*Sans.*)—A full, complete, or perfect manifestation of the Second Person of the Trinity; an Avatâra who proceeds from Mahâvishnu direct.

> "Such Avatâras, fully manifesting the One Life through all the three centres, and having the memory of Mahâvishnu as their memory, are called the 'Purna' or Perfect Avatâras."—"THE DREAMER."

Purusha (*Sans.*, the male being)—1. Spirit.

> In the Sânkhya philosophy, "the whole of Nature partakes of the sentiency of the Purusha and the insentiency of the Prakriti. Thus every atom is an outcome of the interaction of these two, purusha and prakriti, and has a dual nature. Its evolution is the ever-progressing attempt to reflect the light that is in it in its pure fulness."—*Pra-Buddha Bharatu.*

2. Soul.

> "In the Sânkhya system, the All-soul is called Purusha."—*Bhagavad Gîtâ*, xiii.

3. One who has transcended the "pairs of opposites"; the Divine Man as Nârâyana. 4. The Divine Self in man (see PASHYANTÎ-VÂCH.) 5. The higher self or ego. 6. The male creative energy.

Purusha-rakshas—A demon in the form of a man.

Purushârtha (*Sans.*)—The object of man's efforts; any one of his four aims, viz. KÂMA, ARTHA, DHARMA, or MOKSHA. (See CHATURBHADRA.)

Purushottama (*Sans.*)—Supreme spirit; Vishnu.

> "Since I excel the destructible . . . I am proclaimed Purushottama."—*Bhagavad Gîtâ*, xv. 18.

Pûrva-ja (*Sans.*, born before, first-born) — 1. Ancestors. 2. ÂTMAN.

Pûrva-jñâna—Knowledge of a former life.

Purva-mîmânsâ (generally known as THE MÎMÂNSÂ)—One of the six DARŚANAS or recognised systems of Hindû philosophy and religion. It is a commentary on the VEDAS. Outward forms and ceremonies are expounded with much *minutiæ*, the stress being laid upon their observance.

Pushkara (*Sans.*, a lotus-flower)—The Seventh DVÎPA (*q.v.*), or the land of the Seventh Root-race. It is supposed that it will arise where South America now is.

Q

Qaniratha—See HVANIRATHA.

Quaternary—The four lower aspects of man whose expression is known as the "Personality" (*q.v.*).

> "The Quaternary regarded alone, ere it is affected by contact with the mind, is merely a lower animal: it awaits the coming of the Mind to make it Man. . . . This Quaternary is the mortal part of man, and is distinguished by Theosophy as the personality."—*Theosophical Manual I.*

See SEVEN PRINCIPLES OF MAN.

Qedoshim (*Heb.*)—The Holy Ones; angels.

R

Ra—In Egyptian theogony: 1. The Soul of the Universe.

> "Ra is shown, like Brahmâ, gestating in the Egg of the Universe."—*S.D.*, i. 385.

2. The sun.

Race—See ROOT-RACE and SUB-RACE.

Râga (*Sans.*, colouring)—1. That which constitutes an attraction or an attractive force; desire; one of the five KLESHAS.

> Râga is "that which arouses pleasure in the Self in relation to prakriti; that which causes the capacity for enjoyment."—*Theosophy in India.*

2. Affection of the mind; hence: 3. Attachment to forms. 4. A mode of music, of which there are six.

Rahat—An ARHAT (*q.v.*).

Rajah—See RAJAS.

Rajamsi—A world or globe.

Râjarshi—A prince who has adopted the religious life.

Rajas (*Sans.*)—The GUNA (*q.v.*) of action; hence ambition, passion, or other energy in manifestation.

> "Rajas, the passion-nature . . . is the source of attachment to, and thirst for, life."—*Bhagavad Gîtâ*, xiv. 7.

Râjasas—A class of MÂNASAPUTRAS; the elder AGNISHVÂTTAS.

Râja-yoga / **Raj-yog** (*Sans.*, the chief union)—The Hindû school for the higher development of consciousness by means of a system of concentration of the mind. It is the realisation of the Self through concentration.

> "The method of Râja Yoga, in which the consciousness is withdrawn from the brain by intense concentration, leads the student to continuity of consciousness on the successive planes."—*A Study in Consciousness.*

Rakshas / **Râkshasas** (*Sans.*) — The semi-human giants or Titans referred to in the Hindû sacred books under this name are now stated[1] to have belonged to the Fourth Sub-race of the Fourth Race, viz. the Turanians. Generally, the word signifies "demons" or "evil spirits."[2]

> It is chiefly the Atlantean Race, "which became 'black with sin,' that brought the divine names of the Asuras, the Râkshasas, and the Daityas into disrepute, and passed them on to posterity as the names of fiends."—*S.D.*, ii. 237.

Râkshasa-loka—The place of the evil spirits.

Rasâ (*Sans.*, taste)—Sensation; the sense of.

> "The rasâ of separative existence must be changed into the rasâ for the Divine Life."—"THE DREAMER."

Rasâ-tala — The third of the seven nether worlds of the Vedântin. It corresponds to, or is in antithesis with, JANAH-LOKA.

Rasollâsa (*Sans.*)—One of the SIDDHIS; producing the bodily secretions without taking the ordinary nourishment.

Ratha (*Sans.*, a chariot)—1. A warrior. 2. The body as a vehicle.

---

[1] See *The Pedigree of Man*, pp. 126 and 143.
[2] See the *Bhagavad Gîtâ*, ix. 12; x. 23; and xvii. 4.

Ratna-traya—See TRIRATNA.

Râtri (*Sans.*, night)—In the VISHNU PURÂNA, Brahmâ's Body of Night.

Rays, The Seven Solar—In the VEDAS, the mystic expression of the seven creative energies of nature, personified as gods. They are named INSHUMNÂ, HARIKESHA, VISHVA-KARMAN, VISHVA-TRYARCHAS, SANNADHAS, SARVA-VÂSU, and SVARÂJ.

Rechaka (*Sans.*, emptying)—In PRÂNAYÂMA, expiration through the right nostril, the left being closed.

Reincarnation—The coming back of the soul—the ÂTMA-BUDDHA-MANAS—to the physical world.

It is a teaching of the oldest religions of the world, and accepted as a truth by Theosophists, that countless rebirths of the reincarnating EGO are a necessity of its evolution. It is only when the EGO has assimilated all the lessons of the physical worlds, and is free from all desires relating thereto, that MOKSHA, or liberation from this necessity, is attained.

The doctrine differs from METEMPSYCHOSIS or TRANSMIGRATION in that, in Reincarnation, the human soul can but reincarnate in a human body, never in a lower form.

Rephaim (*Heb.*)—Giants of the early races.

Ribhu—1. The name of a Planetary Spirit or Logos. 2. A Kumâra (*q.v.*).

Right-hand Path, **Right Path**—The path of the SURAS, or the Powers that make for good. See LEFT-HAND PATH.

Rig-veda—See VEDA.

Rishi (*Sans.*)—1. A generic name in India for a sage, or a teacher of great truths.

> "There were three classes of Rishis in India . . . the Royal or Râjarshis, kings and princes who adopted the ascetic life; the Divine or Devarshis, or the sons of Dharma or Yoga; and the Brahmarshis."—*S.D.*, ii. 527.

2. Specifically, the seven mind-born Sons of Brahmâ; the Prajâpatis (*q.v.*).

> "The Rishis—the first group of seven in number—lived in days preceding the Vedic period . . . they may now be shown as something more than merely mortal philosophers."—*S.D.*, iii. 19.

> "The seven great Rishis, the ancient Four, and also

> the Manus, were born of My nature and mind: of them this race was generated."—*Bhagavad Gîtâ*, x. 6.

3. A MAHÂTMA or ADEPT.

The RISHIS, being "the progenitors of all that lives and breathes on earth," are often confounded on the one hand with the PITṚIS,[1] and on the other hand with the MANUS. The RISHI is correctly spoken of as the Father of the sub-race; the MANU (*q.v.*) as the Father of the root-race.

> "There have been, and there will be, seven Rishis in every Root-race, . . . just as there are fourteen Manus in every Round, the presiding Gods, the Rishis, and Sons of the Manus being identical."—*S.D.*, ii. 650.

Ritam-bhara (*Sans.*, bearing the truth)—1. The sense of right discernment; hence, psychic perception. 2. Brahma; Vishnu.

Romaka-pura (*Sans.*, the earlier Rome)—A part of Atlantis.

Root Manu—A general term for the great Cause from which proceeds the human life and form for the ROUND of a PLANETARY CHAIN.

> "Just as each planetary Round commences with the appearance of a Root-Manu (DHYÂN CHOHAN), and closes with a Seed-Manu, so a Root- and a Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet."—*S.D.*, ii. 322.

Root-race—The Secret Doctrine teaches that in this evolution or ROUND on this Planet the JÎVÂTMA—the human soul—passes through seven main types or "Root-races." In the case of the two earliest of these, known as the "Adamic" and the "Hyperborean," the forms ensouled were astral and etheric respectively: "huge and indefinite" they were, with a low state of outward-going consciousness, exercised through the one sense (hearing) possessed by the First Race, or through the two senses (hearing and touch) possessed by the Second. But with the Third Race—the Lemurian (*q.v.*)—a denser and more human type was evolved, this being perfected in the Fourth or Atlantean Race (*q.v.*). The Fifth Race (*q.v.*), the Aryan, is now running its course on this globe concurrently with a large part of the Fourth Race and a few remnants of the Third. For it must be noted that, although each race gives birth to the succeeding race, the two will overlap in time, coexisting for many ages.[2] Of existing

[1] See *S.D.*, ii. 382.

[2] For instance, "the first two sub-races of the Atlanteans overlap the sixth and seventh sub-races of the Lemurians."—*The Pedigree of Man*, p. 118.

peoples, the Tartars, Chinese, and Mongolians belong to the Fourth Race; the Australian aborigines and Hottentots to the Third. See SUB-RACE.

Rosa-tala—See RASÂ-TALA.

Round—The great "Life-wave" from the Source of all Being, vivifying successively the seven globes that constitute a PLANETARY CHAIN (*q.v.*), is spoken of technically as a "Round." As this Creative Energy passes on from one planet to another, so does that planet go into PRALAYA (*q.v.*), and the next planet awakes, and its latent activities begin to manifest. Seven of these ROUNDS constitute a MANVANTARA (*q.v.*).

Ruach (*Heb.*)—Spirit; spirit as first manifested, *i.e.* ÂTMA-BUDDHI.

> "The Jewish Kabalists, arguing that no Spirit can belong to the divine Hierarchy unless Ruach (Spirit) is united to Nephesh (Living Soul), only repeat the Eastern esoteric teaching."—*S.D.*, i. 215.

Rudra (*Sans.*, the Roarer)—1. In the Hindû pantheon, Rudra appears to be identical with Shiva, the destroying and, at the same time, the creative Power. 2. "The issue of Rudra," *i.e.* the DEVAS that proceed therefrom; Fire Devas—Rudra being typified by fire. They are said in the VEDAS to be eleven in number, being generally referred to as MARUTS.

> "Behold, O Pârtha, the form of Me . . . the Âdityas, the Vasus, the Rudras."—*Bhagavad Gîtâ*, xi. 5, 6.

3. The MONAD or Divine Self.

> In the VEDAS, Rudra "is the Divine Ego aspiring to return to its pure, deific state, and, at the same time, that Divine Ego imprisoned in earthly form, whose fierce passions make of him the 'roarer,' the 'terrible.'" —*S.D.*, ii. 578.
>
> "—the centre in which the essence of all evolution in Name and Form is garnered up."—"THE DREAMER."

Rudra-loka—The heaven-world of the RUDRAS.

Rûpa (*Sans.*)—A body or form—as in the compounds KÂMA-RÛPA, MÂYÂVI-RÛPA, RÛPA-DEVA, etc. But

> "We must remember that the principle of form is to be found in every stage of the manifested universe; and that when the phrase 'the formless world' is used, the word 'formless' is only true in relation to the worlds below the one so spoken of. All higher worlds are 'formless' regarded from below, that is, regarded

by the organs of perception which are fitted for exercise in the lower world."—*The Evolution of Life and Form.*

Rûpa Creative Orders—The three spiritual hierarchies known as the MAKARA OR ASURAS, the AGNISHVÂTTA PITṚIS, and the BARHISHAD PITṚIS are so called.

Rûpa-deva—Any DEVA whose ordinary existence is on the four lower divisions of the mental world.

Rûpa-dhâtu (*Sans.*, material form)—The RÛPA regions of the mental world.

Rûpa-pitṛis—Those having form; the BARHISHADS.

Rûpa-tattva—The essence of form.

Ruta—An island forming a part of Atlantis. It is said to have been submerged by the sea some 850,000 years ago.

S

Sabaôth (*Heb.*, a host)—1. A title of Jehovah (*q.v.*). 2. Saturn. 3. According to Origen, the Genius of Mars.

Śabda / **Śabdha** } See SHABDA.

Śabda-brahmâ / **Śabdha-brahman** } See SHABDA-BRAHMÂ.

Śabda-mana / **Śabdha-mana** } See SHABDA-MANA.

Śabda-tanmâtra / **Śabdha-tanmâtra** } See SHABDA-TANMÂTRA.

Sach-chid-ânanda—See SAT-CHID-ÂNANDA.

Sach-chid-añsha—See SAT-CHID-AÑSHA.

Sach-chid-âtman—See SAT-CHID-ÂTMAN.

Sach-chit—See SAT-CHIT.

Sadâ-gati (*Sans.*, ever-moving)—1. The wind. 2. The Universal Spirit.

Sadânanda (*Sans.*, ever-joyful)—A title of Vishnu.

Sadânanda-maya—SANMAYA (*q.v.*).

Sad-asat (*Sans.*)—Being and non-being; the fundamental "pairs of opposites" (*q.v.*).

Sadâ-shiva (*Sans.*, the ever-blissful)—The unmanifested, unconscious (or all-conscious) Life; Mahâ-Ḍeva.

Sâdhanas (*Sans.*, means of obtaining) — Ways of attaining spirituality. Of these there are four known to the Yogîs: VIVEKA, VAIRÂGYA, SHATSAMPATTI, and MUMUKSHA. See PROBATIONARY PATH.

Sa-dharma / **Sa-dharman** (*Sans.*) — 1. Having like duties. 2. Having like properties or qualities.

Sâdhyas (*Sans.*, the pure ones) — A class of DEVAS dwelling in BHUVAR-LOKA; the rites and prayers of the VEDAS personified.

Sadu—With the Chaldeans, elementals or genii.

Sa-guṇa (*Sans.*, having attributes)—The manifested.

Saguṇa-brahman—Brahman as manifestation (SAGUNA); as the Universe (ISA); as the "wheel of rebirths" (SAMSÂRA).

Sahasra / **Sahasrâra** (*Sans.*, the thousand-petalled lotus) — With the YOGÎS, the seventh and highest centre that has to be vivified before the attainment of complete enlightenment. It is situated in the brain.

Śâka—See SHÂKA.

Sakadâgâmin / **Sakridâgâmin** / **Sakurtâgâmin** (*Pâli*, he who will reincarnate [only] once more)—In Buddhism: 1. The CHELÂ on the second stage of the PATH (*q.v.*). 2. The second initiation. 3. One of the four paths to NIRVÂNA.

Sâkshat-kâra (*Sans.*)—Intuitive perception; realisation.

Śâkta—See SHÂKTA.

Śâkti—See SHÂKTI.

Sakurtâgâmin—See SAKADÂGÂMIN.

Śâlmalî (*Sans.*)—See SHÂLMALÎ.

Śama and its compounds—See SHAMA and its compounds.

Samâdhi (*Sans.*)—An ecstatic trance-like state of consciousness induced by concentration, in which the YOGÎ reaches the knowledge of the higher mental, or, perchance, even of the TURIYA state. See YOGA.

> "The state in which the ascetic loses the consciousness of every individuality, including his own."—MME. BLAVATSKY.

Samâdhi-kâya—DHARMAKÂYA (*q.v.*).

Samâdhindriya (*Sans.*, the SAMÂDHI power)—"The organ of ecstatic meditation in Râj-yoga practices."[1]

Samâna (*Sans.*)—The centre "breath," or life-principle, that controls the digestive functions, and from whence the physical energies proceed. See UDANA.

> "The Samâna and the Vyâna" are "subject to the Prâna and Apâna."—*S.D.*, ii. 600.

Samanera—With the Buddhists, a novice.

Sâmânya (*Sans.*)—That which is common; a common property; the general; the universal.

Sam-âpatti (*Sans.*, coming together)—In the YOGA system, perfect concentration—the stage before SAMÂDHI is reached.

Sam-avâya (*Sans.*, coming together)—Intimate relation; co-inherence.

Sam-aya (*Sans.*, that which comes [and goes])—Opportunity; custom.

Śambhala—See SHAMBALAH.

Sambhoga-kâya (*Tib.*)—In Buddhism: 1. The Bliss-body; the Robe of Glory.

> "The Sambhogakâya is the man who has cast away all but the Âtmic sheath, the body of wisdom: he retains connection with the Âtmic plane, still appropriating an atom to serve as a body, but he cannot make for himself other bodies, . . . though he remains in touch with the system, and can still help on human evolution."—*Theosophy in India.*
>
> A NIRMANAKÂYA "with the additional lustre of 'three perfections,' one of which is entire oblivion of all earthly concerns."—MME. BLAVATSKY.

2. A class of RISHIS.

Samchita-karma—See SANCHITA KARMA.

Samhitâ—See VEDA.

Samkalpa (*Sans.*)—1. The mind. 2. The synthetic power of the mind.

Samkarshana—In the MAHÂBHÂRATA, the first manifestation of the Cosmic Self; PURUSHA (*q.v.*).

Samkhara—One of the Buddhist SKANDHAS (*q.v.*).

Sâmkhya—See SÂNKHYA.

---

[1] *Theosophical Glossary.*

Samma-sambuddha (*Pâli*)—With the Buddhists: 1. "The sudden remembrance of all one's past incarnations—a phenomenon of memory obtained through YOGA."—MME. BLAVATSKY. 2. A Teacher of the Law; a BODHISATTVA.

> "The Samma-sambuddha is one who, during many successive lives as Bodhisattva, has gained, by the practice of the Ten Perfections, the power not only to attain the law, but to so perfectly expound it that many may understand and follow the Way of Peace."—*The Theosophist.*

Sampa-jñâna (*Sans.*, wisdom from above)—Inner illumination.

Sam-prajnâta (*Sans.*, known directly)—A lower (or more outward) state of ASAMPRAJNÂTA (*q.v.*) or trance: in it the power of perception is retained.

Saṃ-sâra (*Sans.*, wandering)—In Buddhism: 1. The passage through the three worlds; the "wheel" of birth and death. 2. The three worlds, physical, astral, and mental.

> "Engrossed in the ever-changing scenes of SAMSÂRA, we become oblivious to the Divine Life."—"SEEKER."

3. The initiation through which escape is made from the "wheel" of birth and death. 4. Transmigration.

Saṃsâra-gamana—Passing from one state of existence into another.

Saṃsâra-mokshana—Liberation from the "wheel" of birth and death.

Saṃs-kâra—See SANSKÂRA.

Samtan (*Tib.*)—The same as the Sanscrit DHYÂNA (*q.v.*).

Sam-vid (*Sans.*)—Knowledge; understanding.

Sam-vṛiti / **Sam-vṛitti** (*Sans.*)—A relative truth, or a truth that is temporarily true—that is to say, an illusion viewed from the standpoint of reality.

> "The opposite of this absolute reality, or actuality, is Samvritisatya—the relative truth only—Samvriti meaning 'false conception' and being the origin of illusion, Maya."—*S.D.*, i. 79.

Samvṛiti-satya—See SAMVṚITI.

Sâmya (*Sans.*)—Equipoise; equality; harmony.

Samyag-darśana (*Sans.*)—Right perception—one of "the three jewels" of the Jains.

Samyag-drishti (*Sans.*, seeing truly)—In Buddhism, the capacity to see truth—the first qualification of those who tread the eightfold path.

Samyag-jñâna (*Sans.*)—Right knowledge—one of "the three jewels" of the Jains.

Samyak-chârita (*Sans.*)—Right conduct—one of "the three jewels" of the Jains.

Samyak-samâdhi (*Sans.*)—Complete SAMÂDHI.

Sam-yama—See SANYAMA.

Sam-yamî
Sam-yamin } See SANYAMÎ.

Sa-nanda
Sa-nandam } (*Sans.*, joy-possessing)—The bliss of SAMÂDHI.

Sanat (*Sans.*)—The "Ancient of Days"; Brahmâ.

San-chita Karma—The total KARMA behind a man; that KARMA which is not yet worked out.

San-dhi
San-dhis } (*Sans.*, joining together)—A SANDHYÂ (*q.v.*), 4.

San-dhyâ (*Sans.*, joining together)—1. Twilight—either that of the morning or of the evening. 2. A form of worship for morning and evening consisting of certain prayers and MANTRAS accompanied by gestures and sprinklings. 3. Brahmâ's "Body of Twilight." 4. The period of "twilight" at the expiration of each YUGA, MANVANTARA, or KALPA, before the commencement of the next.

> "The interval that precedes each Yuga is called a Sandhyâ, composed of as many hundreds of years as there are thousands in the Yuga; and that which follows the latter is named Sandhyâmsha, and is of similar duration."—*S.D.*, ii. 322.

Sandhyâ-samaya
Sandhyâ-sana
Sandhyânsha } The period of "twilight" following a YUGA. See SANDHYÂ, 4.

Śani—See SHANI.

Sankalpa (*Sans.*, will, desire)—MANAS as the determinative of action; "the formative will."

> "—nor doth anyone become a yogî with the SANKALPA unrenounced."—*Bhagavad Gîtâ*, vi. 2.

Sankalpa-siddha—One able to produce magical effects by exercise of will.

Śan-kara—See SHANKARA.

Śankha-dvîpa—See SHANKHA-DVÎPA.

Sânkhya—One of the six Hindû SHASTRAS, or systems of intellectual and abstract philosophy, evolving the universe from substance (PRAKRITI) and spirit (PURUSHA or ÂTMAN), the one non-existent save through the other. Differentiation is but in the seeming, and Deity, as Deity, is not recognised. Withal, the way of salvation for man lies in the knowledge of the One by means of the many; by the observance of certain principles, he eventually obtains liberation from SAMSÂRA, or the round of birth and death. The Sânkhya agrees with the Vedânta in being a synthetical system—the chief point of difference is that the Sânkhya maintains that the two principles, PRAKRITI and PURUSHA, however far we may push them, still remain dual. This the Vedânta (*q.v.*) denies.

Sânkhya-yoga—The realisation of the higher Self by the methods of the Sânkhya system.

San-matra (*Sans.*)—That which has existence only; ÂTMAN.

San-maya—With the Vedântins, the PARANIRVÂNIC state.

Sanna—One of the Buddhist SKANDHAS (*q.v.*); abstract ideas or principles.

Sanna-dhas—The fifth of the seven mystic rays of the sun. See RAYS, THE SEVEN.

Sannyama—See SAMYAMA.

Sannyâsa (*Sans.*, casting off)—The final, the perfect renunciation.

> "The poets rightly teach that Sannyâs is the foregoing of all acts which spring out of desire."—*Bhagavad Gîtâ*, xviii. 2 (Arnold's Translation).

Sannyâsî / **Sannyâsin** (*Sans.*, one who renounces)—1. The saint or ascetic who has renounced all that belongs to a passing existence or earth-life.

> "He should be known as a perpetual Sannyâsî who neither hateth nor desireth."—*Bhagavad Gîtâ*, v. 3.

2. A Brahman in the fourth ÂŚRAMA of his life on earth; a BHIKSHU.

Sansakara—Habit as acquired by repetition of an act.

San-sâra—See SAMSÂRA.

Sans-kâra (*Sans.*)—1. The impressions left in the mind after the lower or sense-vibrations have died out; latent impressions capable of being revived even in a future life; memory. 2. That which is the seed of future KARMA.

Śânti (*Sans.*)—Tranquillity; Peace.

Santosa—Contentment.

San-yama (*Sans.*)—1. Restraint; the discipline of the lower mind and senses. 2. The last three stages of the YOGA cult; DHÂRANÂ, DHYÂNA, and SAMÂDHI when practised with reference to a particular object.[1]

San-yamî / **San-yamin** } One practising SAMYAMA, uninfluenced by the lower mind and senses; a MUNI.

"That which is the night of all beings, for the Sanyami is the time of waking."—*Bhagavad Gîtâ*, ii. 69.

Sapta (*Sans.*)—Seven, as in the following compounds:—

Sapta-dvârâvakîrna (*Sans.*, imprisoned within seven gates) —Limited to the five senses, feeling, and the lower mind.

Sapta-loka—The seven LOKAS (*q.v.*) of the Hindûs. They are named BHUH, BHUVAH, SVAH, MAHAH, JANAH, TAPAH, and SATYA.

Sapta-parna (*Sans.*, seven-leaved)—A symbol of man.

"It is evident that the 'Man-Plant, Saptaparna,' refers to the seven principles, and that man is compared to this seven-leaved plant, which is so sacred among Buddhists."—*S.D.*, i. 257.

Sapta-pâtâla—The seven PÂTÂLAS. See TALA.

Sapta-rshi (*Sans.*, the Seven Rishis) — The constellation known as URSA MAJOR or the Great Bear.

"The Seven Rishis . . . are the Regents of the seven stars . . . and therefore of the same nature as the . . . Seven Great Planetary Spirits."—*S.D.*, ii. 332.

Saptâshva (*Sans.*, having seven horses)—The sun.

Saptâtman (*Sans.*, having seven spirits)—Brahmâ.

Saras-vat / **Saras-vatî** / **Saravatî** } (*Sans.*, watery)—1. The goddess of speech; an aspect of VÂCH (*q.v.*). 2. The goddess of esoteric wisdom; the SHAKTI of Brahmâ.

Sardhava—In Buddhism, confidence—a necessary acquirement of the priest.

Sarga (*Sans.*, letting go; hence, loss of consciousness)—Creation; the creation of the world.

Śarîra—See SHARÎRA.

Saroruhâsana (*Sans.*, sitting on a lotus)—Brahmâ (as coming from the lotus).

[1] See Patanjali's *Yoga Aphorisms*, iii., Nos. 4, 16, and 17.

Sarva-ga (*Sans.*, all-pervading)—The ANIMA MUNDI.

Sarva-kartri (*Sans.*, the Creator of all)—Brahmâ.

Sarva-loka (*Sans.*)—The universe.

Sarvam-saha (*Sans.*, all-sustaining)—The earth.

Sarvâtma (*Sans.*)—The all-pervading Spirit.

Sarva-vainâshika (*Sans.*, all-annihilating)—Those who believe in annihilation.

Sarva-vâsu—The sixth of the seven mystic rays of the sun. See RAYS, THE SEVEN.

Sarva-vyâpî, **Sârvika** — All-pervading; omnipresent.

Śaśi, **Śâśin** — See SHASHI.

Śâstra and its compounds—See SHÂSTRA and its compounds.

Sat (*Sans.*, being)—With the Vedântin, the most abstract expression for the Godhead; Being; Existence; the equivalent of PARABRAHM.

> "Sat is the immutable, the ever-present, changeless, and eternal root from and through which all proceeds." —*S.D.*, ii. 470.

Śata-rûpa—See SHATA-RÛPA.

Sat-chid-ânanda—See SAT-CHIT-ÂNANDA.

Sat-chid-añsha—A portion of the Supreme Existence and Mind.

Sat-chid-âtman (*Sans.*, existence; mind; spirit)—The soul as an intelligent existence.

Sat-chit (*Sans.*, existence; mind)—Brahmâ as the Supreme Intelligence.

Sat-chit-ânanda (*Sans.*, existence; mind; bliss)—The TRIMÛRTI (*q.v.*). Personalised, It becomes Shiva, Brahmâ, Vishnu.

> "The creative aspect is shown forth in Brahmâ. He expresses the universal mind, the divine Chit. The life which is in everything . . . is Vishnu. . . . He who is sometimes called the Destroyer, but is rather the Regenerator . . . Mahâdeva . . . is Sat, existence."—*Four Great Religions*.

Sat-kâra, **Sat-karman**, **Sat-kriyâ** — (*Sans.*)—An act of virtue.

Sat-kârya-vâda (*Sans.*)—The doctrine that everything is from the One Cause, Brahman.

Sat-tâ (*Sans.*)—Being; reality.

Sattâ-sâmânya—Cosmic Being.

Sat-tva (*Sans.*, being; existence)—1. The highest of the three GUNAS (*q.v.*); harmony;[1] light or truth;[2] soothfastness.[3]

> "A difficult word to translate: I am inclined to translate it as Harmony, for this reason, that, wherever there is pleasure, Sattva is present."—*Evolution of Life and Form.*

2. Âtma-buddhi; the ANTAKARANA (*q.v.*). 3. The real or essential. (Also written Satva, Satwa, Sattwa, and Sattwan.)

Sattva-guna—See SATTVA.

Sattva-vat (*Sans.*, having the essential)—A living being.

Sattva-vṛitti (*Sans.*)—The SATTVIC condition.

Sattvika (*Sans.*)—Having the SATTVIC quality in manifestation.

Sattwa, **Satva**, **Satwa**—See SATTVA.

Satya (*Sans.*, the true)—1. SAT (*q.v.*).

> "Truth, SATYAM, verily is Brahman."—*Bṛihadaraṇyaka.*

2. SATTVA (*q.v.*). 3. SATYA-LOKA (*q.v.*). 4. SATYA-YUGA.

Satya-deva—Shining by, or through, Truth.

Satya-loka—The highest of the seven "heavens" of the Hindûs; BRAHMÂ-LOKA; MAHÂPARANIRVÂNA.[4]

Satyam—See SATYA.

Satya-mantra—The true MANTRA; worshipping in truth.

Satya-tapas—Practising true penance.

Satyâtman—The true soul.

Satya-yajña—The sacrifice to truth; the observance of truth.

---

[1] Annie Besant.
[2] W. Q. Judge.
[3] Sir Edwin Arnold.
[4] It should, however, be noted that some authorities consider SATYA-LOKA to be the equivalent of Nirvâna.

Satya-yuga—The age of purity; the "Golden Age." See YUGA.

> "As the Satya Yuga is always the first in the series of the Four Ages or Yugas, so the Kali ever comes the last."—*S.D.*, i. 404.

Saucham—Cleanliness.

Sa-vichara (*Sans.*, with meditation)—1. An intuition from meditation. 2. With discrimination.

Sa-vikalpa (*Sans.*)—The cosmic consciousness of NIRVÂNA; ecstasy; beatitude.

Sa-vitarka / **Sa-vitarkam** (*Sans.*, with thought)—An intuition expressed in words.

Sâvitra / **Sâvitrî** 1. The Mother of all the living; Devakî; Eve. 2. The sun; relating to the sun. 3. See GÂYATRÎ.

Scrotâpânna—See SROTÂPÂNNA.

Scrotâpatti—See SROTÂPATTI.

Seb—In Egyptian theogony, the equivalent of Cronos or Saturn.

> "Seb, the God of Time and of the Earth, is spoken of as having laid an egg, or the Universe."—*S.D.*, i. 385.

Second Life-wave / **Second Outpouring** See LIFE-WAVE.

Second Race / **Second Root-race** See ROOT-RACE.

Seed Manu—A general term for the great Effect into which humanity is gathered up at the close of each ROUND of a PLANETARY CHAIN. See ROOT MANU.

Self, The—This word is used by Theosophists with three different connotations, the second and third expressing the same idea as the first, but with greater limitation. 1. Âtman, the One Spirit in all.

> "I am the SELF seated deep in every creature's heart. I am the beginning, the life, and the end of all existing things."—*Bhagavad Gîtâ*, ix. 20.

2. The Higher Ego; the Thinker; the immortal man. 3. The Lower Ego (*q.v.*).

The first of these is spoken of as "THE SELF"; the second, as "The Higher Self"; and the third, as "The Lower Self."

> "And now thy Self is lost in SELF; Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate."—*The Voice of the Silence.*

Sephira (*Heb.*)—With the Kabalists, the first emanation from AIN-SOPH; the equivalent of the Hindû VÂCH, the Gnostic SOPHIA, or the Christian Holy Ghost.

> "From within the Eternal Essence of Ain-Soph comes forth Sephira, the Active Power, called the Primordial Point and the Crown, Kether."—*S.D.*, i. 378.

Sephiroth (*Heb.*, numbers)—With the Kabalists, the ten Emanations from AIN-SOPH, the Eternal.

Serpent—A widely adopted symbol for Reason, the characteristic endowment of man. See NÂGA.

> "The primitive symbol of the serpent symbolised Divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality."—*S.D.*, i. 102.

Serpent of Wisdom—See NÂGA.

Śesha—See SHESHA.

Seshvara-sânkhya—A sect of the Sânkhyas (*q.v.*) believing in Deity.

Seven Principles of Man—In the earlier writings of the Theosophical Movement these principles were referred to as (1) ÂTMA, Spirit; (2) BUDDHI, spiritual soul; (3) MANAS, mind; (4) KÂMA, feeling; (5) PRÂNA, life; (6) LINGA-SHARÎRA, the etheric double; and (7) STHÛLA-SHARÎRA, the physical body. But there is confusion here between "bodies" and "principles," between objective and subjective, and it would appear that it is to the fivefold universe—not to the sevenfold—that man, as thus described, is related. The analysis, then, is by no means satisfactory.

Objectively considered, man is, perhaps, best described as consisting of a Mental Body (CAUSAL and MÂNASIC), an Astral Body, and a Physical Body (DENSE and ETHERIC). These correspond with, and are in relation to, "the three worlds"; and it is through, or by means of, these bodies that the "Principles," the JIVÂTMIC expression, manifest themselves. Higher than these three worlds, existence is ARÛPA or formless, and the "Principles" are Divine rather than human.

Shabda
Shabdha } (*Sans.*, sound)—The revealed Word; Revelation.

Shabda-brahmâ
Shabdha-brahman } 1. Divine or Cosmic Consciousness at the PARANIRVÂNIC stage of its descent. 2. The VEDA as the Word of God.

Shabda-mana
Shabdha-mana } That which is proved by Revelation.

Shabda-tanmâtra
Shabdha-tanmâtra } Essential sound; sound in the inner worlds; ÂKÂSHA (*q.v.*).

Shad-âyatana (*Sans.*, the six dwellings or gateways)—One of the Buddhist NIDÂNAS; the seats of the six sense-organs, *i.e.* the five senses *plus* their synthetiser, the brain.

Shaddai (*Heb.*, the powerful)—A name given by the Semitic nation to the Supreme Deity.

Shade—An ASTRAL body after the EGO has passed on.

> "Some proportion of the mânasic matter is retained in the astral body after the ego has completely broken away from it; and thus comes into existence what we call the shade."—*The Vâhan.*

Shâka (*Sans.*, strong)—The sixth of the seven DVÎPAS (*q.v.*) of the PURÂNAS; the land, emerging where North America now is, that will form the habitat of the Sixth Root-race.

Shâkta (*Sans.*)—1. A worshipper of the shâktis, *i.e.*, generally, in India, of Durgâ, the Energy of Shiva. (See SHÂKTI, 2.) There are two classes of SHÂKTAS, the DAKSHINÂCHÂRÎS, or Right-hand, whose rites are pure, and the VÂMACHÂRÎS, or Left-hand, whose rites are the reverse. 2. One who believes that blood-offerings are needful.

Shâkti (*Sans.*, power, energy)—1. Creative or generative power. 2. The female energy of Brahmâ, Vishnu, Shiva, or other deity, personified as the wife of the god. 3. Hideous goddesses propitiated by offerings of wine and flesh. 4. Any power or energy proceeding from a higher centre to a lower one, as (*a*) the ÂTMIC ray, giving divine life to the CAUSAL body; (*b*) the CAUSAL BODY as the source of energy. See the compounds JÑÂNA-SHAKTI, KRIYÂ-SHAKTI, KUNDALINÎ-SHAKTI, ICHCHHÂ-SHAKTI.

Shâktya-avatâra—A lesser AVATÂRA, the human consciousness not being transcended, but merely exalted, by the influx of the Divine Life.

Shâlmalî (*Sans.*)—The third of the seven DVÎPAS of the PURÂNAS; Lemuria.

Shama (*Sans.*, even, equal)—In the Yoga system, emotional control; moral discipline; the first SHATSAMPATTI (*q.v.*).

> "SAMA is the repression of the inward sense, called MANAS."—*Sankaracharya.*

Shama-buddhi—Looking on all things alike (as the expression of the One).

Shama-chitta—Having the mind fixed on the one object; hence, equable, free from disturbance.

Shama-dhâna—In the Yoga system, perfect mental equilibrium.

Shama-maya—Proceeding from the same cause.

Shambalah / **Shamballah** } The Sacred Island in the Gobi Desert.

> "A very mysterious locality on account of its FUTURE associations."—MME. BLAVATSKY.

Shangna Robe—In Buddhism, the initiation robe of the neophytes.

> "Metaphorically, the acquirement of Wisdom with which the Nirvâna of destruction (of personality) is entered."—MME. BLAVATSKY.

Shani—The planet Saturn.

Shankara—Shiva. See HIRANYAGARBHA.

Shankarshana—Cosmic life.

Shankha-dvîpa (*Sans.*, the land of shells)—Supposed to refer to Poseidonis (*q.v.*).

Sharîra (*Sans.*)—The body or outward aspect. See the compounds STHÛLA-SHARÎRA and LINGA-SHARÎRA.

> "ŚARÎRA means a complex material frame or form in which the JIVÂTMA lives for the time being, and, being complete in itself, it is an instrument of the JIVÂTMA for functioning in any of the worlds suitable to the ŚARÎRA."—*Theosophy in India.*

See KOSHA.

Sharîra-janman—Born of the body.

Sharîra-vimokshana—Liberation from the body.

Shashi / **Shashin** } (*Sans.*)—The moon.

Shâstra—1. A Sanscrit Scripture. 2. A religious system or a philosophical treatise.

Shâstra-jñâna—The wisdom of the SHÂSTRAS.

Shâstrârtha (*Sans.*, the purpose of the Shâstras)—A scriptural statement; a dogma.

Shata-rûpa (*Sans.*, having a hundred forms)—1. Nature personified as VÂCH, daughter of Brahmâ.

Shat-prajñâ—One having six wisdoms, viz. the CHATUR-BHADRAS with Divine Truth (Religion), and the nature of the world (Science).

Shat-sampatti (*Sans.*)—The six mental qualifications, the acquirement of which constitutes SÂDHANA, or the third stage of the Probationary Path (*q.v.*).

Shekinah (*Heb.*)—Primordial Light; SEPHIRA (*q.v.*).

> "The Spiritual Substance sent forth by the Infinite Light is the First Sephira or Shekinah."—*S.D.*, i. 379.

Shell (*Eng.*)—A name given to a KÂMA-RÛPA from which the higher principles have withdrawn.

Shesha (*Sans.*, all the rest)—1. The eternity of the "Night of Brahmâ," typified by a coiled serpent. 2. Vishnu.

Shîla—In Buddhism, one of the six PARAMITÂS (*q.v.*) or "perfections"; harmony in word and act.

Shishya (*Sans.*)—A pupil; a CHELÂ.

Shista (*Sans.*, the residue, the remains)—The SEED MANUS of a Round.

> "—the human Seed left for the peopling of the earth from a previous creation or manvantara."—*S.D.*, ii. 630.

Shiva—Generally considered as the Third Person of the Hindû Trinity. See TRIMÛRTI.

> "He who is sometimes called the Destroyer, but is rather the Regenerator; He who is living Fire. . . ."—*Four Great Religions.*

Shlokâ (*Sans.*, a hymn of praise)—A verse.

Shoo—The Egyptian God of Creation or manifestation; abstractedly considered, solar energy.

Shrâddha (*Sans.*, faithful)—1. In the VEDAS, faith. See PROBATIONARY PATH. 2. Prayers and rites for the dead. (There are three kinds: NITYA, the necessary and regular; NAIMITTIKA, the special or occasional; and KÂMYA, the optional).

Shramana (*Sans.*)—An ascetic.

Shrâvaka (*Sans.*, a hearer)—A pupil. In Buddhism, a student of the teaching and a practiser of the four great truths.

Shrâvana (*Sans.*, hearing)—Knowledge derived from hearing.

Shrî-tala—One of the seven regions of PÂTÂLA.

Shruti (*Sans.*, that which is heard)—The revealed Word; Scripture.

Shuddha-kâya—A mode of pure being; DHARMAKÂYA (*q.v.*).

Shuddhâtman (*Sans.*, pure spirit)—Shiva.

Shûdra—The fourth, the labouring caste of the Hindûs.

Shu-kâma—The KÂMA-MANASIC centre.

Shûkra (*Sans.*, bright)—The planet Venus or its Regent.

Shûkshma—See SÛKSHMA.

Shûnya (*Sans.*, void)—1. Space; the ether; the heavens. 2. MÂYÂ; illusion; a shadow (said of existence).

Shûnya-ta / **Shûnya-tva** } Emptiness; non-existence—hence, unreality, illusiveness.

Shu-shûpti—See SUSHÛPTI.

Shva-pâka—Among the Hindûs, the lowest class of outcasts.

Shveta—Vishnu as Boar-Avatâra.

Shveta-dvîpa (*Sans.*, the white land)—1. In the PURÂNAS, Mount Meru (*q.v.*). 2. A part of Atlantis; Ruta (*q.v.*).

Siddha (*Sans.*, perfected)—1. One having SIDDHIS or occult powers. 2. A saint or YOGÎ. 3. A NIRMÂNAKÂYA.

> "The Siddhas are Nirmânakâyas or the 'Spirits'—in the sense of an individual or CONSCIOUS spirit—of great Sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race."—*S.D.*, ii. 673.

Siddhânta (*Sans.*, established truth)—Demonstrated knowledge.

Siddhi (*Sans.*)—An extraordinary power over nature attained by the practice of YOGA. Each cosmic law, when understood and harmonised with the consciousness, becomes a SIDDHI to be wielded by man. The power of neutralising the action of gravity (LAGHIMA); the power of assuming any size at will (MAHIMAN); the power of glamour and mesmerisation (VASHITÂ)—these are SIDDHIS. See VIBHÛTI.

Sidereal Light—Astral light (*q.v.*).

Sigê (*Gk.*, silence)—With the Gnostics, the silence of the Depths, from whence the Æons proceed.

Śîla—See SHÎLA.

Śishta—See SHISTA.

Śishya—See SHISHYA.

Śista—See SHISTA.

Śiva—See SHIVA.

Six-fold Dhyân-chohans
Six-fold Dhyânis
Six-principled Dhyânis } DHYÂNIS into whose form all the Principles enter save the physical; the AGNISHVÂTTAS.

Skambha (*Sans.*, the supporter)—In the VEDAS, the Supreme Deity.

Skandha—See SKANDHAS.

Skandha-parinirvâna—In Buddhism, the indrawing of the elements of being.

Skandhas—1. In Buddhism, the KARMIC results, the summing up of an incarnation, these results of the past prescribing the nature of the seed for the future lives in the body.

> "They are five in the popular, or exoteric, system of the Buddhists—*i.e.* RÛPA, form or body, which leaves behind it its magnetic atoms and occult affinities; VEDANA, sensations, which do likewise; SANNA, or abstract ideas, which are the creative powers at work from one incarnation to another; SAMKHARA, tendencies of mind; and VINNANA, mental powers."—*Key to Theosophy.*

2. A section or chapter of a book.

Ślokâ—See SHLOKÂ.

Smarana (*Sans.*, remembering)—Living in the ideal; relating all to the higher life.

Smṛiti (*Sans.*, what is remembered)—1. Memory. 2. Tradition, hence: 3. Any authoritative book outside SHRUTI or the VEDAS.

Sod (*Heb.*, secret)—Esoteric teaching or mysteries.

Sohan (*Pâli*)—In Buddhism: 1. The first great initiation, the aspirant becoming then an accepted CHELÂ. SROTÂPATTI (*q.v.*). 2. One of the four paths to NIRVÂNA.

Sohanî—One who has passed the first initiation. See SOHAN.

Solar, as applied by occultists to any being or entity, indicates that that being has come into touch with the Higher Triad. Such a being is man.

Solar Pitṛis—The name that has been given to the two classes of beings, the first of which, at the completion of the lunar cycle, had attained to the human kingdom, and the second of which was on the point of doing so. Progressed so far

in their evolution that it was not needful for them to pass through the earlier rounds of the Terrene Chain, they only enter this in the middle of the Fourth Round.

> "—the second division entered the humanity of earth after the separation of the sexes in the Third Race; the first division entered during the Fourth Race, the Atlantean."—*The Pedigree of Man.*

Solar Rays—See RAYS, THE SEVEN. Also known as the LOWER DHYÂNIS.

Solomon's Seal—The symbolical interlaced triangles, as adopted by the Theosophical Society in its emblematical seal; called in India "the sign of Vishnu."

Soma (*Sans.*)—1. The moon. 2. A plant used in sacrifices, and for making the "nectar of the gods."

> "In India the initiated received the Soma, sacred drink, which helped to liberate his soul from the body."—*S.D.*, iii. 124.

Soma-loka—The LOKA of the Regent of the moon; PITṚI-LOKA.

Soma-vansha—CHANDRA-VANSHA (*q.v.*).

Sons of Dark Wisdom—The ASURAS.

Sons of Dharma
Sons of Dhyâna } The Sons of Yoga (*q.v.*).

Sons of Fire—1. The first Seven Emanations of the Logos. 2. The AGNISHVÂTTAS.

> They "are 'the Sons of Fire' because they are the first Beings . . . evolved from primordial fire."—*S.D.*, i. 114.

3. An order of the "Sons of Mind," coming from the Venus CHAIN, who manifested (by KRIYÂSHAKTI) on this globe as the Teachers of the infant humanity during the Third Race period.

> "Listen, ye sons of the Earth, to your Instructors, the sons of Fire."—*Stanzas of Dzyan.*

4. The SOLAR PITṚIS (*q.v.*).

Sons of Light—An analogue of the "Sons of Fire" (*q.v.*).

Sons of Mind; Mind-born Sons—The MÂNASAPUTRAS (*q.v.*). The term has also been applied to the RISHIS, PRAJÂPATIS, MANUS, KUMÂRAS, or other emanation of the Logos.

Sons of Night—The ASURAS.

Sons of Twilight—The BARHISHADS.

Sons of Will—See SONS OF YOGA.

Sons of Wisdom—The MÂNASAPUTRAS (*q.v.*); more specifically, the AGNISHVÂTTA PITṚIS.

Sons of Yoga—A phrase of general application to those Beings who come into manifestation more directly by means of the Divine Thought or Will. Specifically, the SONS OF YOGA are the semi-astral beings of the early androgynous Third Race created by KRIYÂSHAKTI, or abstract meditation. See NÂYA and RISHI.

> "It" [the Third Race] "created Sons of Will and Yoga, by Kriyâshakti it created them, the Holy Fathers."—*Stanzas of Dzyan.*

SONS OF DHYÂNA, SONS OF THE FIRE-MIST, are analogues.

Sophia (*Gk.*)—The Wisdom. It is a Gnostic term, the idea connoted being similar to that of the AKÂSHA of the occultist, or, when personalised, to that of the Holy Ghost of the early Christians.

Sotâpânna—See SROTÂPÂNNA.

Sotâpatti—See SROTÂPATTI.

Soul—As used by Theosophists, this word may be defined as Spirit manifesting objectively, that is, through substance of different grades. Thus, cosmically, it may be BUDDHI or the "Bliss-soul," MAHAT or the "Intelligent Soul," or the "Astral Light," the "lowest division of the universal Soul." Microcosmically, it may be BUDDHI; it may be MANAS; or it may be KÂMA. See SPIRIT.

Sowan—See SOHAN.

Spanda (*Sans.*)—Vibration; motion.

Sparsha (*Sans.*)—One of the NIDÂNAS; perception by the sense of touch.

Sphuraṇa (*Sans.*)—Vibration; flashing on the mind.

Spirit—ÂTMAN; the supreme underlying Kosmic Reality.

> "Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit."—*S.D.*, i. 80.

Spook—With the Spiritualists, a SHELL or KÂMA-RUPA.

Śrâddha—See SHRÂDDHA.

Śramana—See SHRAMANA.

Śrâvaka—See SHRÂVAKA.

Śrâvana—See SHRÂVANA.

Śrî-tala—See SHRÎTALA.

Srotâpânna (*Pâli*, entering the stream)—In Buddhism: 1. The first initiation; SOHAN.

> "Next, the condition of Srotâpânna, in which, after seven births and deaths, a man becomes a Rahat."—*Chinese Buddhism.*

2. One of the four paths to NIRVÂNA. Also written SCROTÂPÂNNA and SOTÂPÂNNA.

Srotâpatti (*Pâli*, he who enters the stream)—In Buddhism: 1. The CHELÂ who has passed his first initiation and entered on the PATH. 2. The first stage of the PATH (*q.v.*). Also written SCROTÂPATTI and SOTÂPATTI.

Śruti—See SHRUTI.

Sthâvara (*Sans.*, standing still)—Any object not possessing locomotive powers, as, *e.g.*, the plants and minerals. These constitute the "Seventh Creation."

Sthira (*Sans.*)—Firm; enduring; steadfast.

Sthirâtman (*Sans.*)—The immutable Spirit of the universe.

Sthita-dhî (*Sans.*)—Steadfast in mind.

Sthita-pragñâ
Sthita-prajñâ } (*Sans.*, the steadfast self)—One who, having overcome attachment to forms, has perfected the steadiness of his mind, and is established in wisdom.

> "It implies the subordination of the desire nature, and the rule of the Ego or Higher Manas."—*On the Threshold.*

Sthûla (*Sans.*, bulky, gross)—The physical. See SÛKSHMA.

Sthûla-bhuta—In the Sânkhya system, the five gross elements.

Sthûla-sharîra—With the VEDÂNTINS, the dense physical body; ANNAMÂYÂKOSHA.

Sthûla-upâdhi
Sthûlopâdhi } With the Târaka Râja Yogîs: 1. The physical body. 2. The physical body in its waking, self-conscious state; JÂGRAT.

Stotra (*Sans.*)—Praise; a hymn of praise.

Subhâva—See SVABHÂVA.

Sub-plane—In the esoteric doctrine each PLANE (*q.v.*) contains seven SUB-PLANES, the first or innermost of these being generally known as the ATOMIC.

The different SUB-PLANES of the physical world have been generally termed the 1ST ETHERIC or ATOMIC; the 2ND ETHERIC or SUB-ATOMIC; the 3RD ETHERIC or SUPER-ETHERIC; the 4TH ETHERIC or ETHERIC; gaseous; liquid; and solid.

Sub-race—The seven ROOT-RACES (*q.v.*) have each seven differentiations or SUB-RACES, and we have sufficient information with reference to the two last ROOT-RACES to enable us to define these. Thus the FOURTH ROOT-RACE is made up of the Rmoahal, the Tlavatli, the Toltec, the Turanian, the Semitic, the Akkadian, and the Mongolian SUB-RACES. See FIFTH ROOT-RACE.

Succuba (*Lat.*)—A female SPOOK or ELEMENTAL of the vampire type.

Sudda-sattva (*Sans.*)—Substance.

> "Philosophically, SUDDHA-SATWA is a conscious state of spiritual Ego-ship rather than any Essence."—*Theosophical Glossary.*

Śuddhâtman—See SHUDDHÂTMAN.

Śûdra—See SHÛDRA.

Sukha (*Sans. and Pâli*)—Pleasure; happiness.

Sukha-samvitti—Consciousness of happiness.

Sukhâ-vati—The heaven-world of the Buddhists; DEVÂCHAN (*q.v.*).

Śûkra—See SHÛKRA.

Sûkshma (*Sans.*, subtile)—1. The substance of the more subtile worlds; astro-mental existences.

> "Matter exists in two conditions, the Sûkshma, or latent and undifferentiated, and the Sthûla, or differentiated condition."—*S.D.*, i. 568.

2. In the Vedânta system, the KÂMA-MANASIC centre in man with its outer correspondences in the Lower Mental World; MADHYAMÂ (*q.v.*).

Sûkshma-deha—The KÂMA-MANASIC vehicle; SÛKSHMA-SHARÎRA (*q.v.*).

Sûkshma Plane—With the Vedântins, the astro-mental planes.

Sûkshma-sharîra—With the Vedântins, the KÂMA-MANASIC vehicle.

Sûkshmâtman (*Sans.*, the subtile spirit)—Shiva.

Sûkshma-upâdhi / **Sûkshmopâdhi** } With the Târaka Râja Yogîs: 1. The vehicle of KÂMA-MANAS. 2. The physical body with the consciousness in the dream state; SVAPNA.

Sûkshma-visva—The fifth LOKA.

Sumâdhi—Correctly, SAMÂDHI (*q.v.*).

Su-meru (*Sans.*, beauteous Meru)—The land of the Gods. See MERU.

Śûnya—See SHÛNYA.

Sura (*Sans.*)—1. A god or DEVA; specifically, those gods on the "right-hand path" in contradistinction to those on the "left-hand path"—the ASURAS (*q.v.*).

> "The Third Race gave birth to the Fourth; the Sura became Asura."—*Stanzas of Dzyan.*

2. A sage.

Sura-guru (*Sans.*, the Preceptor of the Gods)—Brihaspati.

Sura-loka (*Sans.*, the abode of the Gods)—Heaven; INDRA-LOKA.

Surejya—SURA-GURU (*q.v.*).

Sûrya (*Sans.*)—1. The sun. See AGNI. 2. A Son of God.

> "Surya, the 'Son,' who offers Himself as a sacrifice to himself."—*S.D.*, iii. 142.

Sûrya-loka—The solar sphere.

Sûrya-vansha (*Sans.*, the Race of the Sun)—The first royal KSHATTRIYA Race of India.

Su-shumnâ (*Sans.*, great happiness)—With the YOGÎS: 1. The NÂDIS or nerve-channels running along the spinal cord from the heart to the BRAHMARANDRA, or "third ventricle." 2. The spot at the base of the medulla oblongata where the ÎDÂ and PIÑGALÂ join. 3. In PRÂNA-YÂMA, when respiration is alternately on the right and left sides. 4. The first of the seven mystic rays of the sun—that which gives light to the moon. See RAYS, THE SEVEN.

Sushumnâ-nâdi—See SUSHUMNÂ, 1.

Sushumnâ Ray—See SUSHUMNÂ, 4.

Su-shûpti (*Sans.*, deep sleep)—Self-consciousness on the Mental Plane; hence, from the standpoint of the Physical Plane, the deepest trance state.

Su-sumnâ—See Sushumnâ.

Su-sûpti—See Sushûpti.

Su-tala (*Sans.*, immense depth)—The fifth of the seven hells of the Vedântin. It corresponds to, or is in antithesis with, Sva-loka.

> "Manas becomes in its entirety the slave of Kâma, and at one with the animal man."—*S.D.*, iii. 569.

Sûtra (*Sans.*, a thread)—1. The Sûtrâtma (*q.v.*), especially at the devâchanic stage of its descent. 2. A text or aphorism—generally used as a mnemonic aid.

Sûtrâtma (*Sans.*)—In the Vedântin system, while it has certain specific significations, the general idea conveyed by this term is that of a "thread" connecting the five different principles or koshas. Essentially it is Âtma, and it is literally translated "the Thread-Self" or "the Thread-Soul"; for it is—

1. The Higher Ego, as that on which the fruits of the personalities of the different earth-lives are strung.
2. The Monad, as that on which the unit of the experience of the descent into matter (the objective world) is strung.
3. The Second Logos, as that on which every living being is strung.

> "All the communication of the Monad with the planes below his own has been through the Sûtrâtma, the life thread on which the atoms are strung."—*A Study in Consciousness.*

Sva (*Sans.*, one's own)—1. The mental sphere. 2. The human centre in that sphere; the Self. 3. Sva-loka (*q.v.*). Also written Svah and Svar.

Sva-bhâva (*Sans.*, the innate disposition)—1. Essential being. 2. The desire for manifestation or sentient existence.

Svabhâva-kâya—A mode of being; dharmakâya (*q.v.*).

Svabhavat—In Buddhism, âkâsha, or the one infinite and unknown essence underlying manifestation.

> It "passes at every new rebirth of the Kosmos from an inactive state into one of intense activity."—*S.D.*, i. 695.

Svabhâva-vâda—The doctrine that the universe is the product of inherent natural forces.

Svâdhishthâna (*Sans.*)—With the yogîs, the second "lotus," chakra, or ganglionic centre; it is opposite the navel.

Svâdhyâya (*Sans.*, repeating to one's self)—1. Study. 2. Continued repetition; the continued repetition of the name of a DEVA, etc.

Svah—See SVA.

Sva-lakshaṇa (*Sans.*, self-marked)—Peculiar property; innate property.

Svah-loka } **Sva-loka** } The third LOKA or heaven-world of the Hindûs, next above BHUVAH-LOKA. It corresponds with the MÂNASIC PLANE.

Śvapâka—See SHVAPÂKA.

Svapna (*Sans.*, sleep)—The dream or sleep state of the consciousness; consciousness on the ASTRAL PLANE.

Svapna-dhî-gamya—That which is perceived only when the external perceptions are asleep.

Svar and its compounds—See SVA and its compounds.

Svara (*Sans.*, sound)—1. "The Great Breath"; the equivalent of the Greek LOGOS. 2. The intonation (of words). 3. The seven notes of the musical scale.

Svarâj (*Sans.*)—The seventh of the mystic solar rays. See RAYS, THE SEVEN.

Svarga } **Svarga-loka** } The heaven of the Hindûs; the abode of the Gods. See DEVÂCHAN.

Sva-rûpa (*Sans.*, its own form)—Real form; essential properties.

Sva-samvedâna (*Sans.*, that which looks into itself)—Self-consciousness; introspection; PARAMÂRTHA (*q.v.*).

Svastika (*Sans.*)—One of the principal and most sacred of the religious symbols of India and other ancient lands, a cross with the arms bent at right angles, thus: 卐, or thus: 卍. Among other significations, the crossed lines indicate spirit and matter; the turned ends imply the rotation of worlds and the cycles of time.

It is also known as the JAINA CROSS, the FYLFOT CROSS, the GAMMADION, and the HAMMER OF THOR.

Svayam-bhû (*Sans.*, self-existent)—1. The Universal Spirit. 2. Brahmâ, Vishnu, or Shiva. See SVAYAMBHUVA.

Svayam-bhuta (*Sans.*, self-created)—Shiva.

Svayam-bhuva (*Sans.*, self-existing)—1. Having no birth; self-manifested; an emanation. 2. That from which the MANUS proceed; the First MANU.

"Svâyambhuva, or Self-born, is the name of every

Cosmic Monad which becomes the Centre of Force from within which emerges a Planetary Chain."—*S.D.*, ii. 325.

Śveta—See SHVETA.

Śveta-dvîpa—See SHVETA-DVÎPA.

Swâdhyâya—See SVÂDHYÂYA

Swapna—See SVAPNA.

Swara—See SVARA.

Swarga—See SVARGA.

Swastika—See SVASTIKA.

Swayam-bhû—See .SVAYAMBHÛ.

Swayam-bhuta—See SVAYAMBHUTA.

Swayam-bhuva—See SVAYAMBHUVA.

Sweat-born—An appellation of the Second and early Third Races.

Sylphs—Spirits of the air; the highest class of Nature Spirits. See ELEMENTAL.

Syzygy (*Gk. συζυγία*, a pair)—A Gnostic term for a pair of beings or entities, positive-negative, active-passive, male-female.

T

Tad (*Sans.*)—That; the One Existence.

Tadaikyam—Unity; identification.

Taijas (*Sans.*, TEJAS, fire)—1. The radiant; the luminous. 2. That TATVA which forms the manifestation of the Third Logos on the mental plane; AGNI (*q.v.*).

Taijasa / **Taijasam** (*Sans.*, the shining)—1. With the Vedântins, the centre of Cosmic Consciousness from which emanate the DEVAS. 2. That reflection of the Self (JÎVÂTMA) known as the KÂMA-MANASIC centre; the SÛKSHMA. The CHAKRAMS are its objective representation.

> "It is through this spiritual and intellectual Principle . . . that man is . . . united to his heavenly prototype; never through his lower inner self or astral body."—*S.D.*, iii. 60.

3. Consciousness dealing with higher, or subjective, worlds.

Tairyagyona
Tairyagyonya (*Sans.*)—The fifth creation of the PURÂNAS—that of the animals.

Tala (*Sans.*, the nether part)—A place, state, or condition. A TALA differs from a LOKA in that the TALA has the spiritual life-forces reversed; they proceed against, and press against, the great spiritual Life-wave that makes for the evolution of the higher consciousness. Hence a TALA indicates a state of rebellion and misery, or, in its most exoteric expression, "Hell."

> "A tala and a loka on the same plane have the same density of matter, but the former contains the negative or descending currents of life, and the latter the positive or ascending currents of life."—*Theosophy in India.*

The several "hells" of the Vedântin are known as ATALA, VITALA, SUTALA, TALÂTALA, RASÂTALA, MAHÂTALA, and PÂTALA (*q.v.*).

Tala-loka—The nether world.

Talâ-tala—The fourth of the seven hells of the Vedântin. It corresponds to, or is in antithesis with, MAHÂ-LOKA.

> Talâ-tala, "where the Lower Manas clings to the sentient and objective life."—*S.D.*, iii. 569.

Tamaḥ-prabhâ
Tama-prabhâ (*Sans.*)—The regions of darkness; hell.

Tamas (*Sans.*, darkness, gloom)—Has been well defined as the "GUṆA of resistance," since it is that quality in substance (PRAKRITI) which offers resistance to the play of life, consciousness, or spirit. In the Sânkhya system, it is one of the five forms of AVIDYÂ. Inertia, Indifference, Ignorance, Insensibility, Stagnation, and Darkness (in contradistinction to SATTVA, light) are among the many English words used as translations, and all serve to a limited extent to express its meaning.

> "It is the absence of all knowledge, feeling, motion, penetrability, transparency. It is, in fact . . . that stolid state or form of spirit which causes it to appear, and be, what we call matter."—*The Dream of Ravan.*

2. The laya state from which the GUṆAS come forth.

> "—that moveless inertia, that perfect stillness, in which the three GUṆAS are balanced one against the other, in perfect equilibrium." — *The Wisdom of the Upanishaṭs.*

Sometimes written TAMOS. See GUṆA.

Tâmasa (*Sans.*, dark)—Having TAMASIC qualities.

> "With the philosophical Hindûs the Elements are TÂMASA, *i.e.* unenlightened by intellect, which they obscure."—*S.D.*, i. 354.

Tamo-guṇa—The TAMASIC GUṆA.

Tamo-maya (*Sans.*, in darkness)—One of the five forms of AVIDYÂ in the Sânkhya system.

Tamo-paha (*Sans.*, dispersing darkness)—A Buddha.

Tanhâ (*Sans. and Pâli*)—The desire for physical life or sentient existence; that which causes rebirth.

> "Q. What is the force or energy that is at work . . . to produce the new being? A. TANHÂ—the will to live."—*Buddhist Catechism.*

Tan-mâtra
Tan-mâtram } (*Sans.*, the measure of THAT)—The first, and last, differentiation of universal indiscrete substance; the manifestation of the Third Logos known as "the Divine Measure," since by it is the measure of their vibration given to the atoms or units of motion. The TANMÂTRAS, therefore, may be considered as the mode of manifestation, *i.e.* as that which proceeds from within outwards; and the five TANMÂTRAS, each with their seven sub-TANMÂTRAS, will represent for us the substance of the fivefold universe which forms the field for human evolution.

> "Each tattva has got for its ensouled life a tanmâtra or a modification of the Divine Consciousness. In each tattva, therefore, we have the Divine Consciousness as the central life, while the idea of resistance forms the outer wall."—"THE DREAMER."
>
> Vibration must "be determined by a law which, by limiting the vibratory possibilities, makes manifestation possible. This law is the Tanmâtra."—*Theosophical Review.*

Tanmâtra Creation
Tanmâtra-sarga } The BHÛTA Creation (*q.v.*).

Tan-maya (*Sans.*)—Becoming one with.

Tantra
Tantram } (*Sans.*, the important, the essential)—1. A Hindû sacred and mystical book. Of these there are 160. The teaching is generally thrown into the form of a dialogue between Shiva and Durga, great prominence being given to the SHAKTIS or female energies of the deities. 2. Magical formulæ as put in action.

Tanu-bhûmi (*Sans.*, the stage of personality)—One of the stages in the life of a Buddhist SHRÂVAKA.

Tanu-mânasi (*Sans.*)—Attenuation of the mind.

Tâo—1. With the Chinese, the Eternal "which is above man's comprehension, and to man's thought is as the No-Thing."

> "The Tâo has no form, but It produced and nourishes heaven and earth. . . . From It came all beings; from It the mysterious existence of God."—LÂO-TZŬ.

2. With the Egyptian Gnostics, the genius of the moon.

Tapa—See TAPAS.

Ṭapar-loka—See TAPO-LOKA.

Ṭapas (*Sans.*, heat, fire)—1. Fasting and other ways of mortifying the body and bringing it into subjection. (From the heat of the sun being a cause of pain or distress.) 2. Meditation as connected with austere practices.

> "There is no English word which expresses its meaning. The various translations given—austerity, penance, asceticism, devotion—all are in it, but it is more than all of these. It is from the root ṭap, to burn. Heat is in it, burning force, all-consuming. The fire of thought is in it, the fire which creates; the fire of desire is in it, the fire which devours."—ANNIE BESANT.

3. The especial duty of a particular caste. 4. TAPO-LOKA (*q.v.*).

Ṭapas-vî, **Ṭapas-vin**—A devotee; an ascetic; one undergoing ṬAPAS.

> "The yogî . . . is more exalted than the Ṭapasvin."—*Gîtâ*, vi. 46.

Ṭapo-dhana—An ascetic.

Ṭapo-loka—The sixth LOKA or heaven of the Hindûs; PARANIRVÂNA.[1]

> "—beyond the Mahâtmic region, the dwelling of the Vairâja deities."—*S.D.*, iii. 568.

Ṭapo-yajña—The sacrifice of austerity or asceticism.

Târaka (*Sans.*, protecting)—Saving grace.

> "A technical term for a certain kind of intuitive knowledge arising in the course of Râja-yoga."—L. D. BURNETT.

[1] Some authorities, however, consider that TAPO-LOKA is the equivalent of the Buddhic state of the Theosophist.

Târaka Raja-yoga—"One of the Brahmanical yoga systems; the most philosophical and the most secret. It is a purely intellectual and spiritual school of training."[1]

Tat—1. The Egyptian God of Wisdom; Hermes. 2. (*Sans.*) TAD (*q.v.*).

Tathâ-gata (*Sans.*, of such a nature)—1. The Logos. 2. A Buddha.

"Tathâgata is an epithet for the Buddha, meaning, 'He who follows in the footsteps of His Predecessors in Enlightenment.'"—*The Theosophist.*

Tat-purusha (*Sans.*, THAT soul)—The Supreme Spirit.

Tattva (*Sans.*, "thatness," truth, reality)—1. Generally, the essential nature of things; the essential nature of the human soul as a mode of the Divine Consciousness. 2. Specifically, that fundamental law of substance, or that manifestation of the Third Logos, which is seen by us as the form of the atom or as the creation of the primary elements.

"The Logos marks out, according to this divine measure [TANMÂTRA] the lines which determine the shape of the atom, the fundamental axes of growth, the angular relation of these, which determines the form. . . . These are, collectively, a Tattva."—*A Study in Consciousness.*

The five TATTVAS manifested are known to the Mâheśvaras as ÂKÂSHA, VÂYU, TEJAS (or AGNI), APAS, and PRITHIVÎ (*q.v.*). These constitute the PLANES of the Theosophist, and furnish the fivefold field for the evolution of man. The Sânkhya system has 25 TATTVAS, viz., AVYAKTA, BUDDHI, AHAÑKÂRA, MANAS, PURUSHA, the five TANMÂTRAS, the five MAHÂBHÛTAS, as above, and the ten INDRYAS. See under these heads.

Tattva-bhâva—The true or essential nature.

Tattva-gnyâna—See TATTVA-JÑÂNA.

Tattva-gnyânî—See TATTVA-JÑÂNÎ.

Tattva-jñâna—Understanding of the true; knowing the essential.

Tattva-jñânî—One who has knowledge of the TATTVAS: the knower of the essential in nature and in man.

Tattva-tâ—Truth; reality.

Tattvâvabodha—Perception of truth.

[1] *Key to Theosophy.*

Tattva-vid—Knowing realities.

Tatva—Incorrectly written for TATTVA (*q.v.*).

Tau—1. The Egyptian or astronomical cross, thus: T.

> "The Tau is the Alpha and the Omega of Secret Doctrine Wisdom, which is symbolised by the initial and the final letters of Thot."—*S.D.*, ii. 614.

2. In Northern Buddhism, "the fourth Path out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy."[1]

Tebah (*Heb.*)—Nature.

Tejas (*Sans.*, fire)—See TAIJAS.

Tejas-tejas (*Sans.*, fire of fires)—The One whose essence is light.

Tejo-rûpa (*Sans.*, whose body is fire)—Brahmâ.

Terrene / **Terrestrial** } **Chain** { The Planetary Chain (*q.v.*), of which the earth is the lowest globe.

Tetrad / **Tetraktis** } (*Gk.*, four)—The mystic square; the "Quaternary" (*q.v.*); Man.

That—The One Existence; the Absolute.

> "Then THAT vibrated motionless, one with Its own glory; and beside THAT nothing else existed."—*Rig Veda.*
>
> "All comes forth from THAT; . . . in THAT, Sat, Chit, and Ananda have their root in unity, the One without a second; in THAT, unknown and unknowable, all is . . . "—*Four Great Religions.*

Theophania (*Gk.*)—With the Neo-platonists, God in man; God overshadowing man.

Theosophy (*Gk.*, Θεος σοφία, Divine Wisdom)—1. "A name given by the Alexandrian philosophers to the ancient Wisdom-Religion, the Hidden Wisdom, in the third century A.D."[2] 2. That eternal revelation of the Divine Spirit which forms the source of all the religions, arts, and sciences of the world.

> Theosophy "is the one TRUTH which underlies all forms, all phenomena, all experience. Every system of religion arises from the attempt to formulate this underlying TRUTH, to give it definite expression in human language."—WM. KINGSLAND.

---

[1] Mme. Blavatsky.

[2] *A Short Glossary*, by Annie Besant and H. Burrows.

> "Theosophy means . . . a will, not to know, but to be: it is the knowledge that gnosis is realisation."—G. R. S. MEAD.
>
> "Theosophy must be the life and the consciousness of the self, which, as such life, strings together and synthesises all departments of human thought."—"THE DREAMER."

The word is the equivalent of the Sanscrit BRAHMÂ-VIDYÂ.

Third Eye—See EYE, THE THIRD.

Third Life-wave / **Third Outpouring** } See LIFE-WAVE.

Third Race / **Third Root-race** } See LEMURIANS.

Thîrthakars—See TÎRTHANKARA.

This—The Universe, in opposition to That, the Source.

> "In the beginning THIS was the Self, one only."—*Aitareya-upanishad.*

Thot / **Thoth** } Hermes, God of Wisdom. In Egyptian cosmogony, the Divine Man; manifested Deity.[1]

Thread-self / **Thread-soul** } The SÛTRÂTMA (*q.v.*).

Thumos (*Gk.*)—"A Pythagorean and Platonic term applied to an aspect of the human soul to denote its passionate KÂMA-RUPIC condition."[2]

Tiamat—With the ancient Chaldeans, the feminine power, regarded as evil, representing the sea (MARE, Mary), the womb of life.

> "But with the Semites and the later Chaldeans, the fathomless Deep of Wisdom became gross matter, sinful substance, and Ea is changed into Tiamat, the Dragon slain by Merodach, or Satan, in the astral waves."—*S.D.*, ii. 56.

Tikkun (*Chald.*)—The first of the Seven Rays of the manifested Logos.

Tir-nan-Oge (*Ir.*, the Country of the Young)—The Celtic Paradise.

---

[1] See *Thrice-greatest Hermes*, by G. R. S. Mead.
[2] *Key to Theosophy.*

Tîrtha-kara / **Tîrthan-kara** (*Sans.*, making a path)—1. With the Jains, one of the 24 Buddhas, Arhats, or Guides of the Fifth Race. 2. Vishnu. 3. With the Buddhists, an ascetic.

Tiryaksrotas—TAIRYAGYONYA (*q.v.*).

Tishya (*Sans.*)—The KALI-YUGA.

Titiksha (*Sans.*, patience)—Forbearance—the *ego* forbearing to identify itself with feeling. See PROBATIONARY PATH.

> "Titiksha is the fifth state of Râja Yoga—one of supreme indifference . . . to what is called 'pleasures and pains for all.'"—MME. BLAVATSKY.

Toltec—The Third Sub-race (*q.v.*) of the Fourth Root-race. This people formed the supreme civilisation reached in Atlantis (*q.v.*).

Toom—With the ancient Egyptians, Osiris in his aspect of Creator; FOHAT.

Trai-lokî / **Trai-lokya** See TRILOKÎ.

Tretâ-yuga—See YUGA.

Tri (*Sans.*, *Gk.*, *Lat.*)—Three, as in the following compounds:—

Triad—ÂTMA-BUDDHI-MANAS (*q.v.*) is often referred to as the "Upper Triad." The "Lower (RÛPA) Triad" may be considered as this trinity reflected in "the three worlds," physical, astral, and mentral.

Triangle of Light—A descriptive term for the MONADIC consciousness as objectivised in flashes round the Upper Triad, ÂTMA-BUDDHI-MANAS.

Triangles, The—The AGNISHVÂTTAS (*q.v.*).

Tri-bhuvana / **Tri-bhuvanam** (*Sans.*)—The TRILOKÎ (*q.v.*). Metaphysically, the triplicity of the macrocosm and microcosm in their different states.

Tri-gunas—The three GUNAS (*q.v.*).

Tri-jagat—The three worlds. See TRILOKÎ.

Tri-kâya / **Tri-kâyam** (*Sans.*)—The triple body (of the Buddha).

> "Trikâyam is generally rendered the 'three bodies' or 'triple body' of the Buddha; but in Pâli, 'kâyo' frequently means 'deeds,' 'action,' and also 'faculty.' Trikâyam, then, should be more correctly rendered as the triple Work, Activity, or Energy of the Buddha."—*Theosophical Review*.

Tri-lokî (*Sans.*)—With the Hindûs, the three worlds, BHÛ, BHUVAH, SVAR (physical, astral, and mental), or BHÛMI, PATÂLA, SVARGA (earth, the nether regions, and heaven). With the Buddhist the term will denote KÂMALOKA, and the RÛPA and ARÛPA regions of the mental world.

Tri-mûrti (*Sans.*, assuming three aspects)—The Hindû Triad, Brahmâ, Vishnu, Shiva.

> "Vishnu represents the idea of evolution—the process by which the inner spirit unfolds and generates the universe of sensible forms . . . . Śiva represents the idea of involution, by which thought and the sensible universe are indrawn again into quiescence; and Brahmâ represents the state which is neither evolution nor involution, and yet is both—existence itself, now first brought into the region of thought through relation to Vishnu and Śiva."—ED. CARPENTER.

See SAT-CHIT-ÂNANDA.

Tripti—One of the eight SIDDHIS, attained when the *ego* has freed itself from sensual desires.

Tri-ratna (*Sans.*, the three gems)—BUDDHA, DHARMA, and SANGHA.

> "The words 'Buddha, Dharma, and Sangha' ought to be pronounced . . . 'Bodhi, Dharma, and Sangha,' and interpreted to mean, 'Wisdom, its laws and priests,' the latter in the sense of 'spiritual exponents,' or adepts." —*Theosophical Glossary.*

Tri-sharana (*Sans.*, the three rocks of refuge)—The TRIRATNA as the refuge of the Buddhist.

Trishnâ (*Sans.*)—The fourth NIDÂNA (*q.v.*); the thirst for manifested existence.

> "—the Mother of Desire,
> Trishnâ, that thirst which makes the living drink
> Deeper and deeper of the false salt waves."—
> *The Light of Asia.*

Tri-vidha-dvâra (*Sans.*, the three different gates)—The body, the mouth, and the mind: keeping these gates, we have purity of body, purity of speech, and purity of thought.

Tri-yâna (*Sans.*, the three vehicles)—The three degrees of Buddhahood, the SHRÂVAKA, the BODHI-SATTVA, and the PRATYEKA-BUDDHA.

Turanians—The Fourth Sub-race of the Fourth Race.

Turîya (*Sans.*, the fourth)—Consciousness in the Fourth or Buddhic state;[1] ecstasy; bliss: high SAMÂDHI.

Turîya-avastha—The fourth or TURÎYA state; the state beyond the AVASTHÂ-TRAYA.

Turîya-kâ—See TURÎYA.

Turîyâ-tîta—The consciousness of the Supreme.

Turya—Incorrectly written for TURÎYA (*q.v.*).

Tushitas (*Sans.*)—Âdityas; a class of DEVAS.

Twilight, Body of—See BODY OF TWILIGHT.

Twilight, Sons of—The BARHISHADS (*q.v.*).

Tyâga (*Sans.*, abandoning)—Renunciation of the world; the giving up all material desires.

Tyâgî
Tyâgin } One who practises TYÂGA.

Tzelem (*Heb.*, a shadow)—The ETHERIC BODY.

Tzurah (*Heb.*)—ÂTMAN.

U

Udana (*Sans.*, watery)—In Hindû physiology: 1. The centre and life-current that controls the uppermost parts of the body. It is the principal of the mysterious "life-winds" of the ANUGÎTÂ, governing the PRÂNA and APÂNA, the SAMÂNA and VYÂNA (*qq.vv.*). 2. The organs of speech.

Ud-deshyam (*Sans.*)—The aim; object; incentive.

Ud-ghâta (*Sans.*, a beginning)—1. The awakening of the KUNDALINÎ. 2. In PRÂNAYÂMA, breathing through the nostrils.

Ulom—The manifested Deity; the visible universe.

Umbra (*Lat.*, a shadow)—The ETHERIC DOUBLE.

Un-mada (*Sans.*, insanity)—A form of Brahmâ.

Upa-châro (*Pâli*)—In Buddhism, "attention or conduct"; the third stage of the "Probationary Path"; SHATSAMPATTI.

---

[1] Some authorities, however, maintain that, since in the Turîya state the soul has become one with Brahmâ, the word is used to convey the idea of the ÂTMIC or NIRVÂNIC state.

Upâ-dâna (*Sans.*, taking away)—1. Withdrawing perception from the outer world; hence: 2. With the Buddhists, conception. 3. The material cause; cause as manifested.

Upâ-dhi (*Sans.*, that which disguises)—The outermost expression, or PERSÔNA, of the spirit, the life, or the consciousness; the vehicle through which these manifest, and by which they are limited.

> "UPÂDHI means something which conditions or puts limitations on another thing, which, before, was unconditioned, and free from limitations of that kind. Thus all ŚARÎRAS and KOSHAS are UPÂDHIS, but all UPÂDHIS are not ŚARÎRAS or KOSHAS."—*Theosophy in India.*
>
> "Though there are seven principles in man, there are but three distinct upâdhis (bases), in each of which his ÂTMÂ may work independently of the rest."—*S.D.*, i. 182.

Upa-miti (*Sans.*, resemblance) — Analogy; inference from analogy.

Upa-naya—The investiture of the Hindû with the cord symbolizing his spiritual birth.

Upa-nishads (*Sans.*, esoteric doctrine)—Mystical treatises on the VEDAS forming part of SHRUTI or the Revelation of Hindûism. The fundamental problems of the origin and nature of Deity, of the universe, of mind, and of matter are discussed. The UPANISHADS are said to be the source of all the six systems of Hindû philosophy.

Upa-rati (*Sans.*, ceasing, refraining from)—Refraining from all sensual pleasures. See PROBATIONARY PATH.

Upâsanâ (*Sans.*, service)—Religious meditation; worship.

Upâshya (*Sans.*, to be worshipped)—The ideal.

Upekshâ (*Sans.*, overlooking)—In yoga, indifference to, or mastery of, the mental and physical feelings and sensations.

Uræus—"The soul of the earth." A Gnostic term for the MONAD at the lowest stage of its descent.

Urvan / **Urvanem** (*Zend*)—The equivalent of BUDDHI, or of the Higher Mind.

Uśanas—See USHANAS.

Usha (*Sans.*, shining)—In the VEDAS, twilight; the Dawn; the 'Hώς of the Greeks; the Aurora of the Latins.

Ushanas (*Sans.*)—Venus.

Ushas—See USHA.

Uttara-mîmâmsâ / **Uttara-mîmânsâ** (*Sans.*, the deepest reflection)—One of the six principal systems of Hindûism, more usually called the VEDÂNTA (*q.v.*).

V

Vâch (*Sans.*, speech)—The Divine Word; the Christos in its female aspect.

"Vâch is of four kinds. These are Parâ, Pashyantî, Madhyama, Vaikharî."—*S.D.*, i. 465.

Each of these represents a different stage in the "outwardness," or manifestation, of the Voice or Sound.

Vâdâ (*Sans.*)—Argumentative knowledge; doctrine.

Vag-îsha (*Sans.*)—1. SARASVATÎ (*q.v.*). 2. Brahmâ.

Vag-îshvara—1 and 2. See VÂGÎSHA. 3. A spiritual teacher.

Vâha / **Vâhan** / **Vâhana** (*Sans.*, carrying)—A vehicle; the vehicle of a higher principle.

Vaidhâtra—A son or emanation of Brahmâ known as SANAT-KUMÂRA.

Vaidyuta (*Sans*)—Electrical.

Vaikharî (*Sans.*, the final utterance as speech)—The physical tabernacle of VÂCH, the Christos.

"Vaikharî Vâch is what we utter."—*S.D.*, i. 465.

Vaikuntha (*Sans.*)—Vishnu.

Vaikuntha-loka—The heaven of Vishnu; the PARANIRVÂNIC PLANE.

Vairâg / **Vairâgya** / **Vairâgyam** (*Sans.*)—Indifference to worldly results; freedom from all ASTRAL disturbance; renunciation of the transitory.

"Vairâgya is that mood of the mind which enables a man to perform all the duties of life irrespective of the pleasures or pains they cause to himself."—*Theosophical Review*.

It is the second stage of the PROBATIONARY PATH (*q.v.*).

Vairâgî / **Vairâgin** (*Sans.*)—One on the Path who has subdued all worldly desires.

Vairâja-loka—See VIRÂJA-LOKA.

Vai-râjas—See VIRÂJAS.

Vairochana (*Sans.*, appertaining to the sun)—The highest hierarchy of the DHYÂNI-BUDDHAS, dwelling in the ARÛPA worlds.

Vaisheshika (*Sans.*, essentially distinct)—One of the six recognised systems of Hindû philosophy. It is closely allied to the NYÂNA (*q.v.*)—indeed, is sometimes spoken of as forming one of the schools of that system. Deity is recognised, but nature is, at the same time, taken to be a changing combination of nine substances which are permanently and essentially distinct.

Vaishnava (*Sans.*, a worshipper of Vishnu)—One of the three Vedântin schools. The Vaishnavas hold that the First Cause (PARABRAHMAN) is one with the Creator; that nature (PRAKRITI) is the objective expression (SHARÎRA) of the Creative Life (JÎVA), which, again, is the expression of the Supreme Spirit; and that the way of salvation for man is by BHAKTI, or devotion to, and faith in, this Supreme Spirit; neither works nor ritual aught avail him.

Vaishvâ-nara—See VISHVA-NARA.

Vaishya (*Sans.*, a man who occupies the soil)—1. The third caste of the Hindus; the agricultural and merchant class. 2. One belonging to this caste.

Vaiśvâ-nara—See VISHVA-NARA.

Vaiśya—See VAISHYA.

Vajra-dhara (*Sans.*, having a thunderbolt)—Indra; Buddha.

Vajra-sattva (*Sans.*, a heart of adamant)—A Buddha.

Vâk—See VÂCH.

Valhalla—In Scandinavian mythology, the hall of the heroes slain in battle.

Vâma-chârîs—See SHÂKTA.

Vâma-deva (*Sans.*, the God that reverses)—Shiva as the Destroyer.

Vâma-mârga (*Sans.*, the left-hand path)—The dark side of evolution.

Vâmana (*Sans.*)—An AVATÂRA in the form of a dwarf. Specifically, Vishnu's fifth descent.

Vâna-devatas—Sprites or dryads of the woods.

Vâna-prastha (*Sans.*, the dweller in the woods)—The third stage in the life of a Brâhman, during which he devotes himself to meditation and the performance of religious duties.

Vara (*Sans.*, surrounding)—1. The superior. 2. An ark or enclosure as a place of refuge. 3. A symbol for man.

> "For the Vara, or ark, or, again, the Vehicle, simply means Man."—*S.D.*, ii. 304.

Varâha (*Sans.*, a boar)—An AVATÂRA in the form of a boar; specifically, the third incarnation of Vishnu (*q.v.*).

Varâha-kalpa—The present KALPA.

Varna (*Sans.*, a covering)—1. Colour. 2. A sound or syllable. 3. Caste. The four castes of the Hindûs as ordained by Manu are the BRÂHMAN, the KSHATTRIYA, the VAISHYA, and the SHUDRA (*q.v.*).

Varsha (*Sans.*, rain)—A particular country or land.

Vartamâna (*Sans.*)—1. Revolving. 2. Moving. 3. Existing. 4. Being present.

Varuna (*Sans.*, the All-embracer)—Originally one of the three highest deities of the Hindûs, "the Maker of Heaven and Earth," Varuna later became the God of the Waters. He (or It) may be considered as the Ruler of the water elementals, or, abstractly, as the principle pervading the APAS-TATTVA; hence, also, the objective side of the KÂMIC world.

Vâsanâ (*Sans.*, abiding in)—1. A posture for meditation. 2. The latent mental impression from past good or evil actions. 3. Desire; attachment to.

Vashitâ (*Sans.*, fascination)—The power of hypnotising; one of the eight VIBHÛTAS.

Vâsu—Vishnu (as abiding in all beings)—See VÂSU-DEVA.

Vâsu-deva—With the Hindûs: 1. The Supreme as the soul of the universe. 2. Krishna as the AVATÂRA of Vishnu.

Vâta (*Sans.*, the wind)—VÂYU (*q.v.*).

Vâyu (*Sans.*)—1. The air and wind and their personified principle, Pavana. Vâyu is one of the Vedic Trinity. 2. That TATTVA which forms the manifestation of the Third Logos on the BUDDHIC PLANE. 3. The Fire Deity that manifests as air. See AGNI. 4. One of the five "airs" or

life-principles of the body, viz. PRÂNA, APÂNA, SAMÂNA, UDÂNA, and VYÂNA (*qq.vv.*).

> "There are two kinds of Vâyu: (1) Pañchîkrita-vâyu, 'molecular air,' or compound gas, like the air of the atmosphere; and (2) Vâyu-tanmâtra, 'atomic air,' elementary gas, the substrate of the sensation of touch."
> —*Theos. Review.*

Vâyu-tanmâtra—See VÂYU.

Veda (*Sans.*, knowledge)—1. The Hindû Scripture. It comprises the RIG-VEDA (the most ancient), the YAJUR-VEDA, the SÂMA-VEDA, and the more modern ARTHARVA-VEDA. Each VEDA has two portions, a SAMHITÂ, the MANTRAS, and a BRÂHMANA or ceremonial exposition, both being SHRUTI or Divine Revelation. See VEDÂNTA. 2. Truth.

> "By the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times."

Vedana—One of the Buddhist SKANDHAS (*q.v.*).

Vedânta (*Sans.*, the end of the VEDA, or knowledge)—One of the six great systems of Hindûism, comprising three schools, the ÂDVAITA, the DVAITA, and the VISHISHTHÂDVAITA (*q.v.*). Following the SÂNKHYA to a very great extent, it seeks a further cause of the manifested universe beyond the dual PURUSHA-PRAKRITI. This it finds in Deity (BRAHMAN), which, according to the ÂDVAITA, is one with the very Self in man, but, according to the DVAITA, a distinct Reality. The system is said to have been founded by Vyâsa, and has as its greatest exponent Shankarâchârya.

Vedas, The—1. See VEDA. 2. The Upanishads.

Vedism—Orthodox Brâhmanism.

Vega (*Sans.*, agitation, hurry)—1. Impetus; velocity. 2. A sudden change of mind or feeling.

Verbum (*Lat.*)—The Word (*q.v.*); the LOGOS.

Vetâla (*Sans.*)—An ELEMENTAL, SPOOK, or vampire.

Vibhâ-vasu (*Sans.*, giving forth light)—1. The sun. 2. The moon. 3. The fire that brings about the dissolution of a world or universe.

Vi-bhû (*Sans.*)—To pervade; to be manifested.

Vi-bhûti (*Sans.*, great power)—An extraordinary and occult power over nature. Eight of these powers (SIDDHIS) are mentioned in Hindû books, viz. ANIMAN, PRÂPTI, PRÂKÂMYA, LAGHIMA, MAHIMA, ÎSHITÂ, VASHITÂ, and KÂMÂVASÂYITÂ (*qq.vv.*).

Vi-châra
Vi-chârana (*Sans.*, reflection)—Discrimination; contemplation.

"Ever-present reflection on the why and wherefore of things."—BHAGAVÂN DÂS.

Vi-deha-mukta (*Sans.*, a MUKTA without body)—A DHARMA-KÂYA (*q.v.*).

Vi-deha-mukti—A NIRVÂNIC state where there is no further need for incarnation.

Vidyâ (*Sans.*, knowledge)—Methods of attaining the Wisdom. According to the *Secret Doctrine* there are four of these, viz. YAJÑA-VIDYÂ (*q.v.*), MAHÂ-VIDYÂ (*q.v.*), GUHYA-VIDYÂ (*q.v.*), and ÂTMA-VIDYÂ; but

"it is only the last which can throw final and absolute light upon the teachings of the three first-named."—*S.D.*, i. 192.

Vidyâ-devî (*Sans.*, the goddess of learning)—One of the sixteen goddesses of the Jains.

Vidyâ-dhara—With the Buddhists, PITṚIS or GENII, corresponding somewhat to the GANDHARVAS of the Hindûs.

"Inferior deities inhabiting the astral sphere between the earth and ether; they are cunning and mischievous, and intelligent Elementals."—*Theosophical Glossary.*

Vidyamâna (*Sans.*)—Being in existence.

Vi-gñâna and its compounds—See VIJÑÂNA and its compounds.

Vîjam—BÎJAM (*q.v.*).

Vi-jñâna
Vi-jñânam (*Sans.*, discerning)—1. With the Vedântins, the understanding; the mind. Cosmically, the mental plane.[1] 2. Discriminative or intellectual knowledge as distinct from Divine Wisdom.

"Vijñânam, which realises the separateness of all outer objects, becomes jñânam, the wisdom that knows the One."—ANNIE BESANT.

Vi-jñâna-kâya—An adept with sheath answering to the intellectual worlds.

Vi-jñâna-maya (*Sans.*, made of understanding)—The intellectual mind objectivised.[2]

---

[1] There are, however, some who would prefer to translate this word "astral or psychic world."
[2] See *ante*.

Vi-jñâna-maya-kosha—The Vedântin term for the sheath of the intellectual mind ;[1] the sheath of discernment :

"that sheath which is caused by the understanding being associated with the organs of perception."—Prof. MONIER WILLIAMS.

Vi-kalpa (*Sans.*, uncertainty)—1. Attaching a wrong sense (to words) ; verbal error.

"Vikalpa follows from words having no (corresponding) reality."—PATANJALI.

2. The power of distinguishing ; the power of distinguishing sense-impressions.

Vi-kartana
Vi-karttana } (*Sans.*)—The sun.

Vi-kshepa (*Sans.*, throwing apart)—Agitation ; confusion ; distraction ; repulsion.

Vi-kshipta (*Sans.*, thrown apart)—Agitated ; confused.

Vi-moksha—See MOKSHA.

Vinnana (*Sans.*)—One of the five Buddhist SKANDHAS (*q.v.*).

Vi-râdj
Vi-râj
Vi-râja } (*Sans.*, shining)—Brahmâ in his male aspect ; the male creative principle emanating from Brahmâ ; the type of the male being.

"From Him (PURUSHA) sprang Virâj, and from Virâj sprang Purusha."—*Rig-Veda.*

The MÂNASA further in descent from this Emanation are called by the same name. See VIRÂJAS.

Virâja-loka (*Sans.*, the resplendent hall)—The region of the AGNISHVÂTTAS or "Pitṛis of the Devas."

Vi-râjas—MÂNASAPUTRA—probably the AGNISHVÂTTAS.

Virât—1. VIRÂJ (*q.v.*). 2. See VISHVÂNARA (4).

Vi-rinchi—Brahmâ, Vishnu, or Shiva.

Vîrya (*Sans.*, virility)—In Buddhism, one of the six PARAMITÂS (*q.v.*) or "perfections" ; energy.

Vi-sarga (*Sans.*, sending forth)—Giving out ; hence, a sacrifice.[2]

Vi-śesha—See VI-SHESHA.

---

[1] See *ante.*

[2] Mme. Blavatsky sometimes refers to Vishnu as the Third Person of the TRIMÛRTI (see *S.D.*, ii. 327, etc.) ; but, as "the Giver of Life," as the source of the AVATÂRAS, His manifestations would appear to accord rather with those we are accustomed to associate with the Second Person.

Vi-shaya (*Sans.*)—1. An object of sense. Each of the five senses has its proper VISHAYA, which again correspond to the five elements, ether, air, fire, water, and earth. 2. The objective universe; all that stands in opposition to the *ego*.

Vi-shesha—Speciality; peculiarity. In the Nyâya philosophy, the essential difference in each of the nine DRAVYAS.

Vishishth-âdvaita—See VAISHNAVA.

Vishnu (*Sans.*, all-pervading)—May be considered as the Second Person of the Hindû Trinity.[1] See TRIMÛRTI.

> "The life which is in everything, the life which permeates, which sustains, the foundation of the universe . . . is Vishnu, the All-Pervader, the sustaining life of God."—ANNIE BESANT.

In the VEDAS, Vishnu is often identified with the sun, and, as the Father of the Adityas, becomes identical with Brahmâ. He has, according to the Brâhmans, ten incarnations, viz.: MATSYA, the fish; KÛRMA, the tortoise; VARÂHA, the boar NARASINHA, the man-lion; VÂMANA, the dwarf; PARASHU-RÂMA, Râma with the axe; RÂMA-CHANDRA, the hero of the RÂMÂYANA; BUDDHA, KRISHNA, and KALKÎ, who has yet to appear. See BRAHMÂ.

Vishuddha (*Sans.*, pure)—With the YOGÎS, the fifth LOTUS, CHAKRA, or ganglionic centre.

Vishuddhi-chakra—See VISHUDDHA.

Vishva (*Sans.*, the universal)—With the Vedântins: 1. The life-centre for the physical body. 2. An aspect of JÎVA, the life-principle. 3. The waking state on the physical plane.

Vishva-goptri (*Sans.*, Preserver of the Universe)—1. Vishnu. 2. Indra.

Vishva-karma / **Vishva-karman** (*Sans.*, the All-Creator)—1. In the VEDAS, a personification of the Creative Power as revealed in nature; Prajâpati. 2. The sun, or the third of his seven mystic rays. See RAYS, THE SEVEN.

Vishva-nara (*Sans.*, belonging to all, common to all men)—1. In the VEDAS, the God of Fire; Agni. 2. The fire that constitutes the Divine Life in the cosmic and microcosmic systems.

> "Vaishvânara is . . . the living magnetic fire that pervades the manifested Solar System. It is the most objective (though to us the reverse) and ever-present

[1] See *Gîtâ*, viii. 3.

aspect of the One Life; for it is the Vital Principle."—*S.D.*, ii. 325.

3. An atomic differentiation of MULÂPRAKRITI.

"Vishvânara is not merely the manifested objective world, but the one physical basis from which the whole objective world starts into existence."—T. SUBBA ROW.

4. The Cosmic Self, Life, or Consciousness, as exercised upon, or as expressed in, the physical world. 5. The human Self, the JIVÂTMA, as expressed in the physical body.

Vishva-rûpa (*Sans.*, taking all forms)—Universal substance; Vishnu's body as that through which life is expressed.

Vishva-srij (*Sans.*, creating the Universe)—Brahmâ.

Vishvâtma (*Sans.*, the Spirit of the Universe)—The Divine Consciousness of the ÂTMIC World.

Vishva-tryarchas—The fourth of the seven mystic rays of the sun. See RAYS, THE SEVEN.

Vishvesha
Vishveshvara } (*Sans.*, the Lord of All)—Shiva.

Vishishth-âdvaita—See VAISHNAVA.

Vi-shoka (*Sans.*, free from sorrow)—One of the eight SIDDHIS; exemption from sorrow and all infirmities.

Vi-śuddha—See VISHUDDHA.

Viśva and its compounds—See VISHVA and its compounds.

Visvâtma—See VISHVÂTMA.

Vi-tala (*Sans.*)—The sixth of the seven hells of the Vedântin.

"When this is reached, the Higher breaks off entirely from the Lower; the chord is snapped."—*S.D.*, iii. 569.

VITALA corresponds to, or is in antithesis with, BHUVAH-LOKA. See TALA.

Vitala-loka—The world of VITALA (*q.v.*).

Vi-varta (*Sans.*, turning round)—Changing form; hence, the phenomenal or unreal.

"Âtma is that of which ether, air, fire, water, and earth are the VIVARTAS."—BHÂMATI.

Vivasvat (*Sans.*, the brilliant one)—Surya; a Vedic Deity externalised as the sun.

Vi-vat (*Sans.*)—With the Vedântins, the centre of life or consciousness for the physical world.

Vi-veka (*Sans.*, discrimination)—Discrimination between the real and the unreal, between truth and lies, between spirit and matter, between the eternal and transitory; the process of the mind that differentiates between the experiences of the personality and stores them up as wisdom. It is the first stage of the "Probationary Path" (*q.v.*).

> "The very first step in the path of occultism . . . is the discrimination between the Real and the Unreal, the Substance and the Phenomenon, the cognition and the realisation of the self in man . . . as the one reality in the midst of shifting surroundings."—"THE DREAMER."

Viveka-jñâna—Knowledge begotten of discrimination.

Viveka-padavî (*Sans.*, discriminating in his walk)—Reflection.

Vi-yoga (*Sans.*)—1. Separation; disjunction. 2. Death.

Vrata (*Sans.*, anything enclosed)—1. A self-imposed rite, observance, or vow. 2. Will-power.

Vrata-charana—Observing a religious obligation or vow.

Vrata-snâtaka—A Brâhman who has finished the BRAHMÂCHÂRÎ or student stage.

Vṛihas-pati—BRIHASPATI (*q.v.*).

Vṛitra (*Sans.*, an obstructor)—The Power of darkness and drought.

Vṛitti (*Sans.*, activity)—1. A state or condition (of the mind). 2. The wave-like motion imparted to the CHITTA by impacts from without. Through this we become conscious of the external world.

> "Yoga is restraining chitta from taking vṛittis."—PATANJALI.

Vy-akta (*Sans.*, manifested)—In the Sânkhya system, differentiated and conditioned matter; manifested substance, in contradistinction to MÛLAPRAKRITI or A-VYAKTA.

Vyakta-rûpa (*Sans.*, having a manifested form)—A manifestation of Vishnu.

Vy-âna (*Sans.*)—One of the five vital airs or life-principles of the body, viz. that which maintains the general functional equilibrium. See SAMÂNA.

> "It is brought into play when doing 'works of strength.'"—*Theosophical Review.*

Vy-âpti (*Sans.*, permeation)—The presence of a principle in its objective, as Deity in the Universe.

Vyâpti-jñâna—Knowledge of the necessary pervading principle.

Vy-âsa (*Sans.*, one who distributes or diffuses [knowledge])—A GURU.

Vy-âvahârika (*Sans.*, the common or customary)—With the Vedântins, phenomenal reality, or phenomena as they appear to men under normal physical conditions.

Vyâvahârika-âtma—The life or consciousness of the physical plane.

Vy - âvartaka (*Sans.*, separating from) — Distinguishing; excepting.

Vyaya (*Sans.*, mutable)—That which may change its forms.

Vysvanara—See VISHVANARA.

Vy-ûha (*Sans.*, separation)—Orderly arrangement.

Vy-ushta
Vy-ushtam } (*Sans.*)—Dawn; Day.

W

Walhalla—See VALHALLA.

Watcher—1. A name for the celestial Beings (Dhyân-chohans) who guide and supervise the manifestations of the Life of a Race, Planet, or ROUND. 2. The Monad.

> "The Watcher, or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow (man) at the lower."—*S.D.*, i. 285.

Wheel—A word of frequent occurrence in the UPANIṢHAḌS to denote a repeating cycle of event or manifestation. Thus, the Universe in its alternate state of being and non-being —PRALAYA and MANVANTARA—is the Wheel of Brahmâ. Samsâra is the "wheel" of birth and death.

White Island—1. Ruta (*q.v.*). 2. SHVETA-DVÎPA or Mount Meru (*q.v.*).

White Magic—Magic used solely for the furtherance of the Divine Purpose, in contradistinction to Black Magic (*q.v.*) or sorcery.

Will, Sons of—See SONS OF WILL.

Wisdom, Sons of—See SONS OF WISDOM.

Woden—See ODIN.

Word, The—The manifested Logos (*q.v.*), sound being the first property of Âkâsha, the unmanifested.

> "The esoteric meaning of the word Logos—speech or Word, Verbum—is the rendering in objective expression, as in a photograph, of the concealed thought." —*S.D.*, ii. 28.

World's Mother—The Kundalinî.

> "But let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother."—*The Voice of the Silence.*

Y

Yagña, correctly yajña (*q.v.*).

Yajña (*Sans.*, a sacrificial devotion)—A sacrifice. 1. The five daily sacrifices of the "twice-born" Hindûs. See Mahâ-yajñas. 2. Sacrifice personified; Vishnu; Brahmâ.

Yajña-diksha—Initiation into the sacrificial rites.

Yajña-sutra (*Sans.*, the sacrificial thread)—The link between the man and his God.

Yajña-varâha (*Sans.*, the sacrifice as a boar)—Vishnu in his third descent.

Yajña-vidyâ—The method of gaining wisdom by the due observance of ritualistic rites. See Vidyâ.

Yaksha (*Sans.*, a ghost)—A minor deva or elemental of the astral world. In Hindû mythology, the Yakshas are represented as the attendants on Kuvera, the god of wealth.

Yaksha-loka—The place of the Yakshas (*q.v.*).

Yama (*Sans.*, restraining)—1. Restraint; purification by the practice of the yamas (*q.v.*). It is the first of the eight stages of yoga (*q.v.*). 2. In the Vedas, Pitripati, the Lord of Death and Judge of men; the Hindû Pluto. 3. "The personified Third Root-race."[1]

Yama-loka—Kâma-loka (*q.v.*).

Yamas (*Sans.*)—The five moral duties: benevolence, honesty, truth, chastity, and disinterestedness.

Yâna (*Sans.*, a road)—In Buddhism, a vâhan or vehicle; the vehicle by which knowledge is attained.

[2] Mme. Blavatsky.

Yâtanâ (*Sans.*, the suffering body)—The ASTRAL BODY is so called on its rearrangement after its withdrawal from the ETHERIC.

Yâtanâ-kâya—See YÂTANÂ.

Yâtus (*Sans.*, a traveller)—1. Sorcery. 2. Demons; RÂKSHASAS. 3. Esoterically, the animal passions.

Yedhidah (*Heb.*)—The spiritual soul; BUDDHI.

Yesud / **Yezud** — A Kabalistic term for the third globe of a planetary chain; that from which the lowest (or most objective) globe proceeds.

Ygg-drasil—The Norse symbol for the "Tree of Life" (*cf.* ASHVATTA).

Yoga / **Yogam** — (*Sans.*, union)—A word of wide meaning; it is applied by the Hindûs to almost any system by means of which it is believed the human soul (JIVÂTMA) may emancipate itself from the MÂYÂ of earth-life, and attain to union with Ishvara or the Universal Spirit. The ways and means of such union are of two main orders. In the one, HATHA-YOGA (*q.v.*), the devotee seeks to transcend the physical by reducing his own lives to impotency; in the other, RAJA-YOGA (*q.v.*), the end is attained by an intensification of the consciousness by concentration and meditation.

In the practice of YOGA, generally, eight stages are enumerated by the Hindû philosophers:—1. YAMA, restraint; forbearance. 2. NI-YAMA, religious observances. 3. ÂSANA, posture. 4. PRÂNA-YÂMA, control of the breath. 5. PRATY-ÂHÂRA, restraint of the senses. 6. DHÂRANÂ, steadying the mind by concentration. 7. DHYÂNA, abstract contemplation. 8. SAMÂDHI, ecstatic meditation. See YOGA PHILOSOPHY.

Yoga-maya (*Sans.*, the result of YOGA)—DAIVIPRAKRITI.

Yoga-nidrâ (*Sans.*, the sleep of meditation)—1. The Great Illusion personified; MAHÂMÂYÂ. 2. The sleep of Vishnu (or of Brahmâ) at the end of a YUGA; PRALAYA.

Yoga-tattva—The principle of YOGA.

Yoga Philosophy—One of the six Hindû systems for the growth of the soul. As given forth by Patanjali, it is a deistic interpretation of the Sânkhya (*q.v.*); indeed, it is often considered to be but a subdivision of that system. But while the Yoga lays stress on religious practices, with the Sânkhya wisdom is the *summum bonum.* Sir Edwin

Arnold translates a passage from the *Bhagavad Gîtâ* bearing on this point thus:—

"There be two paths
Shown to this world; two schools of wisdom. First
The Sânkhya's which doth save in way of works
Prescribed by reason; next, the Yôg, which bids
Attain by meditation, spiritually;
Yet these are one."

Yoga-rûdha—Rising by YOGA.

"For a Muni, who is yogarûdha, action is said to be the means."—*Gîtâ*, vi. 3.

Yoga-samâdhi—The deep meditation of the YOGÎ.

Yogâsana—The posture for the YOGA meditation.

Yoga-shayin (*Sans.*, half asleep)—Partly absorbed in meditation.

Yoga, Sons of—See SONS OF YOGA.

Yoga-vid
Yoga-vidyâ } Knowledge of YOGA.

Yogesha (*Sans.*)—A master of YOGA; Shiva.

Yogeshvara (*Sans.*, the Lord of Yoga)—Krishna.

Yogî
Yogin } (*Sans.*)—One who practises YOGA.

"There are various grades and kinds of yogîs, and in India the term has now become a generic name to designate every kind of ascetic."—*Key to Theosophy.*

Yoni (*Sans.*, the womb)—The female phallic symbol or power in nature, represented by an oval. It is worshipped by the Shaktis.

Yoni-guna—A quality of the primal state.

Yoni-mukta—Released from re-birth.

Yuga (*Sans.*, a generation)—An age or cycle. According to the MAHÂBHÂRATA, our evolution is divided into four YUGAS, each of these YUGAS being preceded by a period called its SANDHYÂ (*q.v.*), and followed by another period of equal length called its SANDHYÂNŚA. The four YUGAS are known as:—

KRITA-YUGA, called also SATYA-YUGA (*q.v.*), or "The Golden Age," lasting until the middle of the Third Race—with its SANDHYÂ and SANDHYÂNŚA, a period of 1,728,000 years.

TRETÂ-YUGA, a period of 1,296,000 years.

DVÂPARA-YUGA, a period of 864,000 years.

KALI-YUGA, the present, "The Black Age," a period of 432,000 years.

These four YUGAS constitute a MAHÂ-YUGA (*q.v.*). It will be understood that the YUGAS at any particular time are different for different races.[1]

Yuga-kshaya
Yugântaka } The end of the YUGA.

Z

Zâhir—In Islam, the manifested Logos.

Zeroâna-âkerne
Zeruâna-âkerne
Zervâna-âkarna } With the Mazdeans, the ever-unmanifested principle of the universe from which the Radiant Light, Ormazd, proceeds. See AHRIMAN.

Zeus (*Gk.*)—The Father of the Gods; the Brihaspati of the Hindûs; the Jupiter of the Romans.

[1] See *The Secret Doctrine*, ii. 155.

APPENDIX

Dr Steiner's Terms.	*English Equivalents.*
	HUMAN PRINCIPLES
Physischer Leib.	Physical body, or Dense body.
Aetherleib, oder Lebensleib.	Etheric body, or Vital body. See ETHERIC DOUBLE.
Astralleib, oder Seelenleib.	Astral body, or Desire body. See KÂMA-RÛPA.
ICH.	EGO. See EGO.
Empfindungsseele.	Emotional soul, or Feeling soul. See KÂMA-MANAS.
Verstandesseele.	Rational soul, or Reasoning soul. See KÂMA-MANAS.
Bewustseinsseele.	Self-conscious soul, or Sentient soul. See KÂMA-MANAS.
Geistselbst.	Human Spirit (*lit.* "Spirit-Self"), Higher Manas. See MANAS.
Lebensgeist.	Life-Spirit, Buddhi (*q.v.*).
Geistesmensch.	Divine Spirit (*lit.* "Spirit-Man"), Atmâ (*q.v.*).

SUBDIVISIONS OF THE ASTRAL OR DESIRE WORLD

1. Region der Begierdenglut.	Region of Passion and Low Desire.
2. Region der fliessenden Reizbarkeit.	Region of Impressionability.
3. Region der Wünsche.	Region of Wishes.
4. Region von Lust und Unlust.	Region of Interest and Indifference.
5. Region des Seelenlichtes.	Region of Soul-Light.
6. Region der tätigen Seelenkräfte.	Region of Active Soul-Powers.
7. Region des Seelenlebens.	Region of Soul-Life.

PRINTED BY NEILL AND CO., LTD., EDINBURGH.